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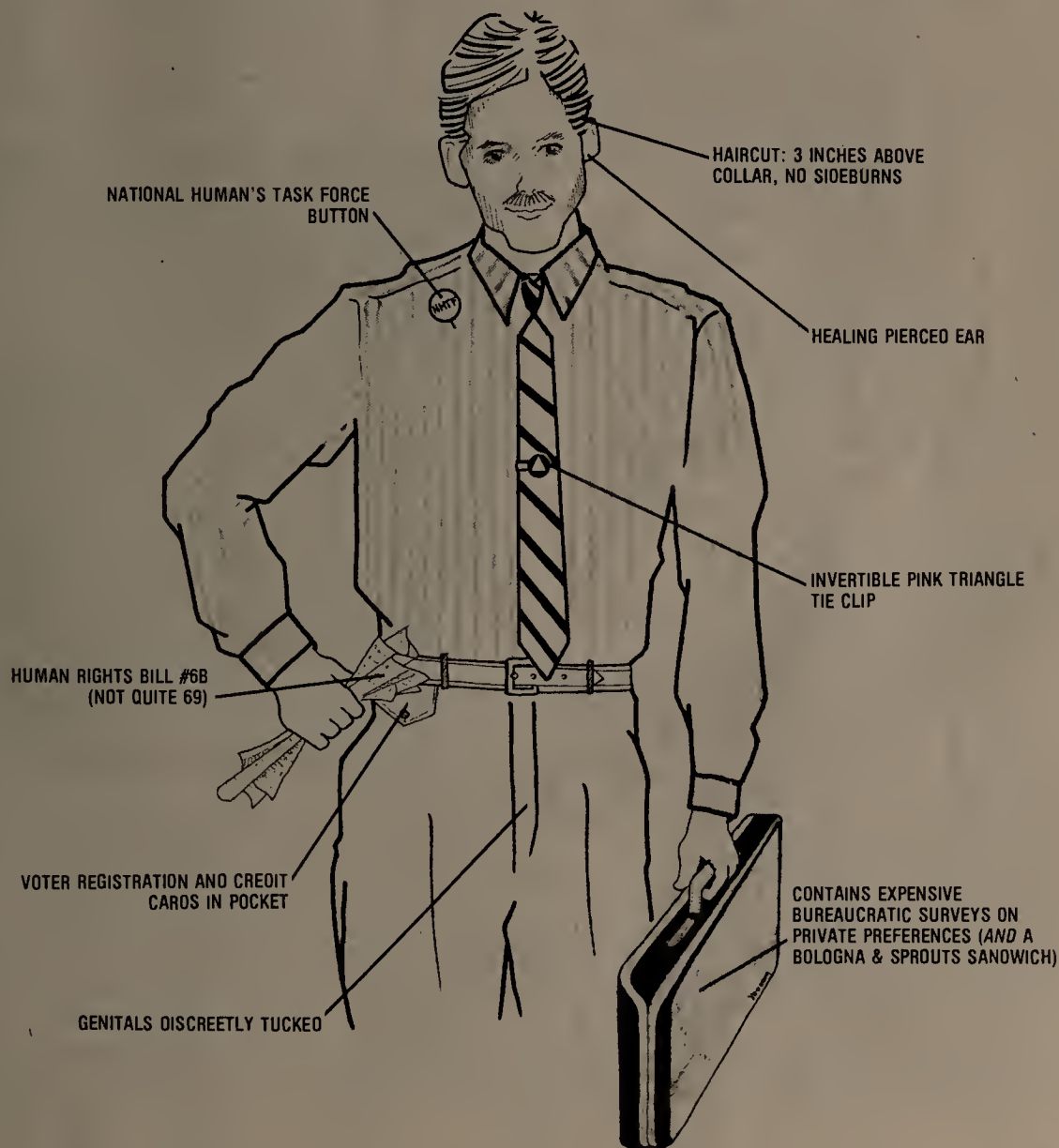
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The Human Rights Community News

THE WEEKLY FOR HUMANS AND THEIR FRIENDS

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ARE YOU A HUMAN?



The Human Rights Community News

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April 1, 1984

Humans Press Candidates for Recognition

By Harriet Nelson

NEW YORK — It was a question that wouldn't even have come up ten years ago: Did the Democratic presidential candidate favor a national human rights bill?

And the answers have been just as unexpected. "I'm not sure I know what a human is," said former vice president Walter Airedale, adding that he would have a staffer watch the popular daytime TV show, "Search for Humanity," to find the answer.

Indeed, many of the candidates in this presidential year, along with the press and public at large, are wondering what human rights is all about and just who these humans are.

The Democratic National Committee has added a human rights caucus in planning for its San Francisco convention this year, but nobody seems to know who belongs to the caucus or what kind of group it caters to. A spokesperson admitted little was known about the caucus. "All I see is the mail they send out," she said, "in seed-pearl lame envelopes bound with leather thongs."

Sen. Yawn "Right Stuffed" Glean has charged that the caucus plans to disrupt the convention by redecorating Moscone Center in a Victorian motif, with floral wallpaper, massive armchairs and swooping, tasseled sashes. The senator rejected any political statement intended by the interior designers, stating, "I believe in a stiff-spined America uncontaminated by public education, fluoridation or any other harebrained Communist scheme. Are they trying to say we're backward?"

To be sure, the humans have not been easy to find in this election. By frequenting certain public restrooms, this intrepid reporter was able to learn, among other things, of a human rally being held in Cocaine Beach, Florida. Donning polo shirt, polo pants and polo coat, I remained incognito as the meeting proceeded.

Humans of every stripe and polka dot thundered their approval as Sister Woman Applauzo approached the stage. Renowned for her high-octane delivery, Sister

Woman brought the crowd to its knees in a flash.

"Get down, brothers and sisters!" roared Applauzo. "Testify that the Goddess has come to you, in you and with you! Testify that our lives cannot be reduced to style and a Vaseline jar! Testify that our lord Oscar has shown you the way, the human way!"

Cheers of excitement and admiration came from half the crowd. Individual humans called out their favorite drug, item of clothing or piece of equipment. Vote tallies indicated how Applauzo would lobby Congress next year.

According to the tally, humans registered concern over endangered black leather cattle, demanded that import quotas be lifted on clothespins and enema bags, and asked that Ex-Lax be made available in filter tip.

Yet in spite of the sensational response accorded to Applauzo, divisions remain within the human community. The question of human dignity is one that con-



Humans rally at Cocaine.

tinues to provoke discussions, with some humans holding that good posture and attire are central to the human character, while others insist that a rejectionist, anti-clothing formula is preferable.

"Humans have to be aware of the kind of impressions we make,

especially when we sit on cane-bottomed chairs without pants," noted Nance Wriggle, director of The Human Fund for Dignified Humans. "I believe the movement away from proper attire can be inimical to firm bottoms."

Continued on page 3

Multiple Spokeswomen Baffle Reporter

Missile Protests Shake Up Sex, Drug Camp



Seneca sex campers leave dense debates over tactics to enjoy ritualistic MIKVA (mass internal klitoral vaginal action).

By P. B. Irstwhile

ROMULUS, NY — Demonstrations to protest the deployment of Pershing II and cruise missiles to Europe have heated up the Seneca Falls Women's Encampment for a Future of Sex, Drugs and Rock 'n Roll. Several sources indicate that internal issues occupy as much time as the protest actions, however.

Ivory Snow, an official spokeswoman for the sex camp, told HRCN that ongoing process meetings are being held to forge some solidarity among the women, who hold diverse views on the topics of sexual style, drug preferences and the political significance of rock 'n roll. But, following a marathon process meeting which lasted all week, they marched to the depot fence where they spelled out "Death to Imperialist Lackey Running Dogs" in pink toilet paper. Snow said, "We realize it was a compromise action, but it was the only way to get consensus."

In another meeting, the women decided to abandon the traditional

concept of civil disobedience (CD). "We felt that it was more appropriate to call what we're doing 'illicit and uncivil disobedience' (IUD)," said another official spokeswoman. "Besides, the lesbians wanted to reclaim the term, and we could all get underneath them for that."

As part of a series of IUDs on Friday morning, members of the Pooh Bear anonymity group, attired in full combat regalia, parachuted into the military compound and were immediately subdued in woman-to-man fighting. As non-cooperators, group members all identified themselves as "Amelia Earhart." Questioned about the political import of the event, Soy Gritte, one of the Poohs, told HRCN that it symbolized "...women's inherent ability to fly, which has been stolen from us by the patriarchy."

Gritte also said the Poohs had been subjected to harassment by the police while they were in jail. Some members of the group had been singled out and separated

from the others. Gritte described how she and her friend, Lentil, had been purposefully confined in different cells and that a mass protest had been organized by women at the camp. "The police thought we were upset about the separation because we're lovers," Gritte said. "But we just like to stay close, since together we form a complete protein." Her muscles sore from the parachute jump, Lentil was soaking and was unavailable for comment.

Meanwhile, tragedy was narrowly averted at the camp on Friday morning. A protestor climbing the Depot fence got the headphones of her Walkwomyn caught on the barbed wire. A New Yorker, she told HRCN that she had been intending to have a few more holes pierced in her ears anyway when she got home. "I just hadn't planned on them being so high," she quipped.

In another Friday morning IUD, one woman tunneled under the fence with a bulldozer. Some of the protestors criticized the action as individualistic and "male." At an evening "destruction/self-destruction" meeting, Bull-Dyke Dozer defended her actions and denied involvement with the teamsters. HRCN asked official Seneca spokeswoman #216 about the controversy over Dozer's IUD, but she denied having any information about it and declined comment.

As part of their ongoing outreach program to the sleepy little village of Pestilence, N.Y., several women distributed the classic work *Take a Lesbian to Lunch* throughout the community. "It was a way of saying 'Hey, we're people, just like you,'" said Aduki Beane, another official

spokeswoman. "We had heard some criticism from the community that most of us had more hair under our arms than on our heads."

Some campers were critical of the choice of reading material that had been distributed, and said they thought the women were really trying to drop a heavy hint to the residents of Pestilence. It was suggested that the vegetarian fare at the camp has been too restrictive for some women. One official spokeswoman told HRCN that one day she had seen a twinkie wrap-

per on the ground "I want to quash rumors that someone was smoking tobacco here, though. It's simply not true."

When not involved with their IUD's, the Seneca women have organized a number of workshops on diverse topics. One recent evening, the educational program included "The Politics of Butter Brickle Lesbianism," "Sid Pecker for President: What Can Women Expect?" and "Gynocentric Imagery in Post-Amazonian Matriarchies in the Incas: A Revolutionary Strategy."

Surprise Merger

By Kippur Herring

MANAGUA — In a joint conference here, representatives of the North American Man/Boy Love Association and the Ejercito Popular Sandinista announced plans for a merger, effective this summer.

"The Sandinista's recent decision to establish a voting age of 16 is in accord with our recent resolution on youth rights," stated a NAMBLA spokesadolescent. "These people are unquestionably in the vanguard. Remember, it was a guerilla army largely composed of teenagers that brought [the late dictator Anastasio] Somoza down."

Continuing, he added, "President Reagan's accusation that Nicaragua is 'exporting revolution' to the rest of Central America is, as we know, a bunch of bullshit. They don't need to export it. But it gave us a wonderful idea: We'll import the revolution! After all, we both have the same enemy, the United States government."

As part of the agreement signed by representatives of both organizations, NAMBLA members will journey to Nicaragua to pick cotton and receive military training. Those who declare themselves conscientious objectors will perform non-combatant service on the Honduran border.

Further provisions establish a company to import coffee for classy stores in gay neighborhoods throughout the United States, and to get the country's rich Flora de Cana rum into all gay bars. HRCN will also begin to publish a Spanish language edition, *Noticias de los derechos humanos*.

An expanded NAMBLA delegation will visit at the end of June for Managua's first Gay Pride March and Rally. They plan to stay for a month, during which time the agreement will be finalized. Formal ratification will occur at the July 19 Revolution Day rally.

Snooze Notes

quotes of the week

"I sayeth unto you, fuck whomever you want, for as long as you want, whenever you want, just as long as it doesn't hurt anybody."

— The Pope, in a surprise pronouncement/re-definition of the Catholic Church's stand on homosexuality.

• • •

"Hey, some of my best friends are fags and lesbos. They get a big kick out of being called that. What's wrong with you people anyway?"

— Massachusetts state Senator Joseph Walsh (D-Boston) responding to criticism of his use of the words "fags and lesbos" during a debate on the Massachusetts gay rights bill.

• • •

"Queers will roast in hell, so don't check out without your suntain oil."

— Rev. Jerry Fallshort, ringleader and standard-bearer of the Morally Miniscule, in an advertisement for a new sun potion, "Bain de Brimstone."



Beg Tyrant

fag fall fashion preview

NEW YORK, NY — Fag clothing designers, Frick and Frack (left and right, above) introduced their new fall fashions at a triumphant private premier showing in the Garment District here last week. In an unusual move, the homosexuals modeled the clothes themselves. Frack explained, "Uh, we've got another gig right after this one."

Frick, executing lovely handstands and perfect tumbling maneuvers down the salon runway, breathlessly narrated the show for himself and his partner/fuck buddy, Frack. "We're very proud — gasp — that we've incorporated a light-hearted look with — huff — functionality and form — puff — while not giving up that certain devil-may-care flair that every man secretly lusts for."

One buyer was heard to mutter as Frick and Frack juggled out the door, "First, it was 501s and reptilian shirts, then it was leather pants and bomber jackets — and now, these damn fool clown suits. These guys will sell anything."

revelation of marriage screws tennis star

HOLLYWOOD, CA — Billy Jean King, tennis star and noted lesbian impresario, announced today that she incurred an income loss of \$426.53 resulting from cancelled endorsement contracts after the shocking revelation that her "brother," Larry King, is really her husband.

In a bizarre press conference held at poolside in the aging tennis queen's Hollywood complex, an embarrassed BJK rubbed her "husband's" crotch and confessed that she is, in fact, a heterosexually married woman! King said she regretted the error in image and apologized to her disappointed lesbian fans.

Said King, "As you all know, I love money, but I love little Larry even more. I know the Loose Lezzies Company will find some other sucker to softpeddle its tacky and tasteless strap-on sex toy line. The damn things never worked very well anyway. I'll miss the lost income, of course, but I'm just a poor little girl who hates labels."

lesbians found fused

CAMBRIDGE, MA — Two lesbians were found fused together at the corner of Franklin and Pearl Sts. today, according to a spokesqueer for the Gay and Lesbian Task Force of the National Association of Social Workers. Friends of the two commented they had been unable to distinguish where one lesbian began and the other ended, leading to the speculation that the two suffered from the infamous "blurred boundary" syndrome. In fact, the two were frequently mistaken for each other and even their families of origin were no longer certain whom to expect home for the family dog's birthday. Said one distressed parental unit, "Bowser will be so disappointed."

The Task Force spokesqueer said the fused lesbians, or lesbian in this case, were whisked away to Unfocus, a Cambridge feminist therapy collective, where they will undergo relaxed and fuzzy co-counseling to delineate their boundar(ies) and defuse the enmeshment, thus creating for them a healthier subsystem.

Snooze Notes compiled by Sve Hydelberg

Disunity Choices

s/m again

Dear HRCN,

We are everywhere, and we have always been everywhere but now we are everywhere more. We are small blue creatures devoted to the pleasure of pain, we are the S/Murfs.

We, as S/Murfs, assert our right (indeed, our responsibility) to torment you and your loved ones on Saturday mornings. Don't pretend you don't enjoy it. Kneel, slave. Eat my Smurfberries. Queen of the S/Murfs

fun fun fun

Dear HRCN,

What I want to know is, why are you people always so negative? Bad news, bad news, that's all we ever read in your paper. GAY means happy, after all. I don't want to read about death or the governor's veto of the California gay rights bill. I want to read HAPPY. Why don't you people give up that monthly Book Review section and put in a Lifestyle section? And another thing, somebody should tell you people that nobody

cares about Nicaragua either. So you can just stop being so boring. Nobody goes to South America anyway.

Yours in struggle,
Donna Dildoe
Boston, MA

P.S. Just who the hell is Larry Goldsmith, anyway?

Le Slug looks on as Hershey coordinates this year's April Fools Day issue.



Le Slug

Freaking Out

Manifesto of Lesbian Political Correctness

By P.C. Turdo

Looking back on the past year's disputes and issues which failed to reach any level of discord, it is obvious that the lesbian community once again needs to learn correct party politics. To halt the ebb of controversy, I have prepared a brief primer of the politically correct opinions on select topics for the ignoramuses who have slipped from the ranks.

Bisexuality: Bisexuals should be oppressed, repressed, and suppressed. We must cleanse our community of the impure. Tolerance will not be tolerated. When you recognize pseudo-lesbian socializing (or doing more—yuck!) with a member of the opposite sex, get a few dykes together and engage in "bi-bashing." Be sure to scream obscenities like "fence-sitter," "heart-breaker," and "heterosexual." Bashing only suspected bisexuals is okay because it places a shroud of terror over their whole contingent. This will force the bi's to make up their minds and either adhere to our party politics or go completely straight so that we can hate them in peace.

Coming Out: Coming out should definitely be encouraged. We are talking about potential party members and possible lovers of the future. A larger party means a stronger party line. The greater the number of available lesbians means a lessening of lesbian incest and fewer events that will have to be skipped because so-and-so might attend. Encouragement may take the form of gifts, such as records by Meg or Chris, anything lavender, feather earrings, cats, or lessons in massage. Other methods of expediting the process include riding the subway with the newcomer and letting everybody know that you both are lesbians by touching her, gazing into her eyes while standing very close, or speaking loudly of female lovers, or when you meet her family, casually let them know that you are a lesbian.

Electoral Politics: Because Mel King was such an okay guy, this is the year when it is finally correct to succumb to the line of the voting booth. In order to get Reagan out of office and avoid destruction of the world, you must vote for Jesse Jackson. Jesse is the candidate of the lesbian community because he has a political machine called the Rainbow Coalition. White lesbians have a particular interest in supporting Jesse to prove that they are not racist. His candidacy provides Jewish lesbians with the opportunity to internalize their own anti-Semitism. Just because he wants to put morality and god back into politics, supports the ERA because most poor households are headed by women, refers to gays as people with a certain "sexual appetite," and a few years ago supported the [anti-abortion]

Human Life Amendment should not deter you. If you can't change the structure, change the man: vote Jackson.

P.S. Don't get confused and forget that while it is correct to vote for a president, you still must be opposed to BLGPA.

Lesbian Battering: Batters should try not to batter, and victims should try not to be victims. All necessary fights should be conducted in soundproof rooms. However, do not talk about it. We don't want straight society to think that we are any more sick than they already think we are, and we don't want to admit that lesbianism is anything but a utopia.

Lesbian Sadomasochism: Here is an issue that has begun to fade into obscurity. This is indicative of a certain acceptance among lesbians for those who deviate into this kind of fascism. Such tolerance will not be tolerated. There is only one form of acceptable sex: gently munching cunt in the dark with a minimal number of groanings. Women are nurturing, compassionate and emotional. Only sex which includes those innate qualities is allowed. We must violently attack practitioners and supporters of S/M. This may include verbal abuse or physical beatings. Tell your victim that she is only getting what she wants. Force her to learn the lesson.

NAMBLA: Sex with little boys is disgusting. Men who force such sex onto little boys are worse than disgusting. Only males older than 18 are allowed to have any prurient thoughts. When in doubt of age, written consent of both parties should be obtained. If little boys are introduced to sex, they may start to force it onto pre-dykes. Watch for such coercion.

National Gay Task Force: Support whatever they do because Ginny Apuzzo is cute.

Pornography: The efforts to combat pornography in Minneapolis are laudable. The party line this year will adhere to the axiom that all pornography is the same as violence against women. However, if you get turned on by a graphic depiction of a sexual encounter, call it erotica. If somebody else enjoys it but you don't, call it pornography and try to institute landmark legislation against it. Since women are not equal under the law, we might as well ask the men who run the legal system to protect us.

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Jury Prejudiced Against Defendant

Conviction Appealed for Homophobic Bias

By Ann Holder

BOSTON — An appeal has been filed with the Massachusetts Supreme Judicial Court to overturn the first degree murder conviction of a gay man from the Chicopee area, partially on the grounds that the prosecution used his homosexuality to unfairly influence the jury that convicted him. Wayne Blyth Healy, a former emergency medical technician who was starting his own ambulance company at the time of his trial, has been incarcerated at MCI Norfolk since 1981. He is serving a life sentence.

Boston attorney Barry Wilson has filed a brief which accuses the police and the prosecution of twenty instances of improper conduct in Healy's trial, according to Priscilla Howell, Wilson's legal assistant. The accusations include: violation of Healy's constitutional rights by the police; failure to adequately investigate the murder; destruction of evidence which would have helped to prove Healy's innocence; jury misconduct; introduction of evidence irrelevant to Healy's guilt or innocence which was offered with the intent to prejudice the jury; and improper attempts on the part of the prosecutor to bias the jury against Healy because he is gay.

In regard to Wilson's final two charges, Gay and Lesbian Advocates and Defenders (GLAD) of Boston, has filed a friend of the court brief on Healy's behalf, addressing the homophobia in the original trial.

Priscilla Howell who, with attorney Linda Morton, researched the appeal, believes that "from the point of police contact, sexual pre-

ference was a factor" in the case against Healy. She gave *GCN* the following account of the case.

On the night of August 8, 1980, Wayne Healy's ex-brother-in-law, Frank Chalue, called Healy and asked him to bring rum and Coke to his Holyoke apartment. Most of the apartment building had recently been gutted by fire and Chalue was staying there to protect his belongings from vandals.

Healy dropped the drinks off at about 10:00 p.m. and then went to two Springfield gay bars. He returned to his home in Chicopee at about midnight, according to the testimony of his aunt and his lover with whom Healy lived. Sometime between midnight and 1:00 a.m., Frank Chalue was stabbed to death in his apartment. The body was found on the bed, hands and feet bound and naked, except for a pair of jeans around the ankles.

According to Howell, the police initially made contact with Wayne Healy through Chalue's address book. Healy volunteered to come in and tell the police all he knew about the case. On the way to the police station, he and his lover agreed that in order to avoid discussion of their homosexuality, they would lie about Healy's time or arrival home on the night of the murder. Instead of telling police that he went to gay bars in Springfield, they decided to say he came home directly from Chalue's house at 10:30 p.m. When they finally admitted their lie and told the truth, the fact of Healy's homosexuality became an integral part of the prosecution's case.

Although neither the bed sheets

nor the jeans on the victim's body were tested for evidence of sexual activity, and Wayne Healy's fingerprints were not found on anything in the room, except the rum and Coke bottles, the Hampden County prosecutor developed a theory of a sex-related murder and portrayed Wayne Healy as the murderer. Howell says that there was "no physical evidence" linking Healy to the murder.

According to Howell, Healy's defense attorney erred in choosing not to deal openly with the issue of homosexuality and the way prosecutor James St. Clair exploited the issue. Although objections to St. Clair's tactics were raised, preserving the issue for appeal, the defense chose not to confront the prosecutor's homophobia. In addition, the initial attempts made by Healy, his lover, and his family

to conceal his homosexuality compounded their difficulties with the police and the prosecution and made the defense attorney's strategy even more crucial.

According to Gary Buseck, one of the attorneys who wrote the GLAD brief, the prosecutor used Healy's homosexuality to construct the state's theory of the murder and to turn the jury against Healy. For example, according to Buseck, St. Clair used the word "homosexual" or "homosexuality" seventeen times in his closing arguments. Yet, he simultaneously tried to invalidate the fears of Wayne Healy and his lover about being publicly identified homosexuals as a reason for lying about Healy's whereabouts on the night of the murder.

Given those tactics, says Buseck, the GLAD brief raises the question of whether the state's

theory of the case was supported on the basis of independent evidence or by the careful exploitation of stereotypes of gay people and the incidental fact of Wayne Healy's homosexuality.

Howell puts it more bluntly, asserting the prosecution used prejudice around sexual preference to "cloud the facts." "I believe absolutely in the innocence of this man," she said, adding that he was "convicted solely" on the basis of his homosexuality.

Both Buseck and Howell urge family, friends and supporters to attend the oral arguments on the appeal which are scheduled for Tuesday, April 3 at 9:00 a.m. on the 13th floor of the New Courthouse Building (across from Government Center) in Pemberton Square. To confirm information on the time and location, call Barry Wilson's office, 482-4352, on Monday, April 2.

Gay Expo Organizer: Checks Are in the Mail

By Larry Goldsmith

BOSTON — The organizer of a canceled business and community fair aimed at the lesbian and gay community says he has mailed refunds to all the exhibitors who reserved booths but at least two local organizations report that they have yet to recover the \$175 they each paid out in deposits.

Tom Marsh, organizer of Gay Expo '84 and director of the Gay Dating Exchange, contacted *GCN* to respond to last week's article about the cancellation of the event. Marsh confirmed the cancellation, saying he had been unable to raise enough money to rent the exhibition hall because of a lack of support from the gay business community. Marsh, who said he lost \$4000 on the unsuccessful business venture, claimed

that he mailed full refunds to all participants on Friday, March 23.

As of Thursday, March 29, however, both the Boston AIDS Action Committee and the Provincetown Business Guild reported that they had not yet received a refund of their \$175 deposits. Representatives from both organizations said they had been unable to reach Marsh, whose Cambridge telephone number has been disconnected.

Marsh told *GCN* he left the state in February to begin a new job in a profession and location he declined to name. He said that he had planned to return to Boston to administer the Expo, and added that exhibitors would still be able to contact him through the Boston

post office box he had used while organizing the Expo.

An investigation by *GCN* revealed, however, that Marsh had closed the post office box on Tuesday, March 20 and asked for his mail to be forwarded to an address in Boston's South End. Informed of this discovery, Marsh explained that he had asked a friend in Boston to handle his mail. And when pressed as to why exhibitors had not received refunds as of Wednesday Marsh grew testy, saying that the refunds allegedly mailed on Friday were coming out of his own pocket. "I'm taking full responsibility for this thing failing," he complained, "when it's really the fault of the community."

Health Commissioner: Fear Subsides

By Sue Hyde

BOSTON — David Sencer, the commissioner of the New York City Department of Health spoke to about 30 people on March 23 at a public program entitled "The Psycho-Social Dimensions of Acquired Immune Deficiency Syndrome (AIDS)." The Massachusetts Department of Public Health sponsored the seminar as part of a series of "public health rounds," opportunities for its employees and other interested persons to discuss current problems in public health. Sencer was joined on the program by two health care workers from Massachusetts General Hospital who explained the hospital's social services provided to AIDS patients.

Sencer began by noting that "anything that has happened with AIDS has happened in New York City." He said his department has been coping with three different epidemics in the city: outbreaks of AIDS, of fear, and of homophobia. He said that, in his estimation, the epidemics of fear and homophobia have died out, while AIDS remains a medical problem of epidemic proportions. Sencer reported that the rate of diagnosis in New York City is 1-2 cases per

day, as compared with 3-4 cases per day last year at this time.

While Sencer broadly credited community groups, and especially the Gay Men's Health Crisis, with having made important contributions to quelling the epidemics of fear and homophobia, he likewise did not shy away from claiming a large chunk of credit for his department.

Sencer said that correctly identifying the risk of contracting AIDS for people who are not gay, Haitian, IV drug users or hemophiliacs "mollified the fears of most people."

Additionally, Sencer said that a general willingness to disseminate up-to-date information on AIDS and to meet with health care workers, gay and Haitian groups, unions representing public service employees, pediatricians, researchers and bathhouse owners had helped to set a tone of accessibility to his department. Sencer quipped, "I think we solved the problem with meetings."

Sencer summed up what he called New York City's "secret to success" with this: "You have to talk to people, communicate and be willing to meet with them."

Hearings Conducted on Rhode Island Bill

By Christine Guilfoyle

PROVIDENCE, RI — The Rhode Island Alliance for Lesbian and Gay Civil Rights along with state Rep. Linda Kushner (D-Providence), have jointly organized in support of a bill which would prohibit discrimination in employment based on sexual orientation.

The bill, which Kushner authored and introduced into the Rhode Island House of Representatives on February 28, was the subject of a hearing before the House Labor Committee on March 21. According to a press release from the Rhode Island Alliance, "The hearing marks the first legislative action on lesbian/gay rights in the history of the state of Rhode Island."

Both Kushner and Marilyn Hines, a spokesperson for the Alliance, told *GCN* that they did not believe that there were enough votes to move the bill out of com-

mittee and onto the House floor. They said that they had not expected the bill to get to the floor but see this as part of the "educative process" and a foundation for further work on the bill in future sessions. The fate of the bill will be decided by March 30.

Kushner told *GCN* that she was satisfied with the hearing before the Labor Committee, where 23 people had signed up to speak in favor of the bill and 11 spoke in opposition. While not everybody got a chance to testify, all were invited to submit written testimony to the committee.

Hines said she felt "terrific" about the hearing and said that opposition to the bill wasn't organized as potentially as usual "because there are a lot fewer people out there who are willing to stand up and say [gay] people don't have a right to work."

Hines said that in addition to individual lesbians and gay men who testified about their experiences with on-the-job discrimination, there were others who spoke from psychological, legal and religious standpoints in the bill's favor.

Opposition to the bill, according to Hines, came mostly from the right wing and was moralistic in tone. "They brought up Sodom and Gomorrah and said that gay people couldn't reproduce so they had to recruit." She also said there was a contention that the bill was a violation of an employer's civil rights. The bill would apply to all public and private employers with four or more employees.

People who would like to help in the Alliance's efforts may contact them at P.O. Box 5758, Weybosset Hill, Providence 02903, or by calling Diane Cook at 351-4499 or Marilyn Hines at 861-1269.

— filed from Boston

News Notes

quote of the week

"Sexual deviates have been organizing politically for years and years, overtly and covertly they have been making contributions to candidates and working for officials who are sympathetic to their cause. In 1975, the first consenting adult bill was introduced by Assemblyman Willie Brown (D-San Francisco). He is now the elected Speaker of the Assembly.

"Every year since, the sodomites and perverts have systematically worked for legal recognition of their homosexual preferences. . . ."

— California state Senator H. L. Richardson, in an op-ed piece which appeared in the *Napa County Record* prior to Gov. George Deukmejian's veto of AB-1, the statewide bill banning anti-gay employment discrimination. The senate vote on AB-1 was 22 for, 16 against passage of the bill. Richardson's piece bore the ludicrous headline "State senate score: Lord 16, lesbians-sodomites, 22."

learn to resist war

NEW YORK, NY — The War Resister's League will conduct a training program for organizers in the nonviolent movement, July 21-30 in Andover, N.J. Political philosophy, current issues, and techniques of organizing will be explored through discussions with experienced resource people and other participants. The ten day/nine night program culminates with participants speaking on Wall Street during lunchtime. Registration fee is \$220; program is limited to 20 participants. For more information, or an application, contact the War Resister's League, 339 Lafayette St., New York, NY 10012. The application deadline is June 1.

republican's choice

WASHINGTON, DC — The Senate Judiciary Committee voted on March 15 to send to the full Senate for approval President Reagan's nominee to the Fourth Circuit Court of Appeals, according to the *Washington Blade*.

The 11 to 4 vote sends the name of J. Harvie Wilkinson, a University of Virginia law professor, to the Senate for its approval to a seat for Wilkinson on the 10-member bench presiding over Virginia, Maryland, North Carolina, South Carolina and West Virginia.

Women's and minority organizations had vigorously opposed Wilkinson's nomination, citing his lack of trial experience and minimum American Bar Association qualifications. And the Virginia Gay Alliance and Capital Area Republicans both testified that Wilkinson is anti-gay.

Tom DePriest, president of the Virginia Gay Alliance, said he was not surprised that Wilkinson's nomination was sent to the Senate. "He's precisely what the Republicans are looking for. He's white, male, upper middle class, Ivy League."

canadian gay youth counselor wins round

VANCOUVER, BC — A gay former youth employment counselor has won a two-year battle to have his name removed from a government list of child abusers, according to *The Body Politic*.

Rob Joyce, "thrilled" at the government's surprise concession, was accused in January, 1982, of paying a 15-year-old hustler for sex when he was employed by the British Columbia Corrections Association. In October, 1982, the youth who made the accusation retracted it, but Joyce's name remained on the province's Child Abuse Registry at the Ministry of Human Resources.

Joyce launched a legal petition drive last November to quash the government's record of its investigation. He and supporters expected a protracted legal battle over his petition. But, then, on Feb. 23, well before the case was due to go to court, the government announced that it would comply with Joyce's request.

Joyce now will pursue a lawsuit against his former employer, the BC Corrections Association, for wrongful dismissal and another suit charging BC Ministry of Human Resources officials with defamation of character. Joyce said, "The fact that I'm now a person who the government admits is not guilty is going to make a big difference in my case." No trial dates have been set in either suit.

black churchman calls for expanded coors boycott

DENVER — A bishop of the African Methodist Episcopal Church has called for an expanded boycott of Coors beer after the company's chairman, William Coors, made racist remarks to a group of minority business owners last month, according to the *Rocky Mountain News*.

Bishop H.H. Brookins of the Fifth Episcopal District of the AME Church said, "The best way to stop Mr. Coors is to stop drinking his beer. That will stop his profits and that will stop his mouth." Brookins promised to write a boycott resolution he hopes will be adopted by the 3½ million member AME church nationwide. He said that after the resolution is adopted he will work to form a coalition with civil rights organizations to boycott Coors products.

Brookins took issue with Coors' statement that the economy of Zimbabwe (formerly colonial Rhodesia) is a disaster under black management. "I served in Zimbabwe in 1973, and Mr. Coors was right, life was good — for 250,000 whites — but it was very bad for 6 million blacks."

A seven-year boycott of Coors beer has been widely supported by the San Francisco gay and lesbian community because of Coors' anti-gay discriminatory hiring practices. The company's share of the California beer market has dwindled from 45 percent in 1977 to just 16.1 percent in the first 11 months of 1983.



task force crisisline open to gay/lesbian youth

NEW YORK — The National Gay Task Force (NGTF) has announced that its nationwide toll-free crisis phone line for victims of anti-gay violence and AIDS referrals expanded its services, on March 1, to include lesbian and gay youth.

Working in conjunction with the Institute for the Protection of Lesbian and Gay Youth in New York, the NGTF Crisisline will refer lesbian and gay callers (under 21) to local service groups and provide resource materials for callers and their families and friends. In the event no local services are available, Crisisline volunteers will counsel callers with short-term crisis intervention.

The Task Force requests that groups which provide services to gay and lesbian youth contact its office with information about local services or simply send relevant material to NGTF, 80 Fifth Ave., Suite 1601, NY, NY 10011, (212) 741-5800.

The Crisisline operates Monday through Friday, 3-9 p.m. EST. Call 1-800-221-7044, except in New York state, Alaska and Hawaii, (212) 807-6016.

mississippi catches up

JACKSON, MS — The all-male Mississippi state Senate ratified the 19th Amendment to the U.S. Constitution, on March 22, and officially granted to women the right to vote, according to the *Washington Post*. Although the 19th Amendment took effect in 1920, Mississippi never approved it. Delaware remains the only state to not yet ratify the amendment.

elder shared living benefit

BOSTON — The Committee on Elder Shared Living, a local organization seeking to establish a residence for older lesbians and gay men, will begin its fundraising efforts on Sunday, April 1 with a party at the Parkman House, 33 Beacon Street, from 2-4 p.m. The Boston Gay Men's Chorus and Ed Irwin of the Napoleon Club will provide entertainment at the event, which will kick off efforts to raise money toward the group's first goal: the purchase of a building to house 12 to 20 mostly older low-to-moderate income lesbians and gay men.

Members of the Committee are now actively pursuing the search for a building, writing grant proposals and, of course, doing outreach to make contact with people who might be interested in living in the house. For more information on the committee and how to get involved, call (617) 725-4225.

\$1 million allotted for aids early detection test

WASHINGTON, DC — The federal government has allotted \$1.1 million for research seeking an early detection test for AIDS and a process that would permit screening to eliminate blood donations that may transmit AIDS, according to an Associated Press dispatch.

Federal health officials also repeated their assurance that risk of contracting AIDS from a blood transfusion is very slight. Dr. James Curran, director of the Centers for Disease Control's AIDS program, said that there were 49 cases of AIDS suspected of having been transmitted through blood transfusions. Curran pointed out that about 3.5 million people receive transfusions in a single year and that the 49 suspected AIDS cases represented a very slight percentage over the disease's five-year history.

peace, freedom and gay liberation

LOS ANGELES — Two gay activists, John O'Brien and James Green, are running a joint campaign for public offices in the Hollywood-Silver Lake area of this city. Both men have tossed their hats in the ring as candidates of the Peace and Freedom Party.

O'Brien, a participant in the Stonewall Riots of 1969, seeks the party's nomination for a State Assembly seat in the 46th district.

Green, a shop steward with Communication Workers of America, is running for U.S. Congress from the 24th district.

Green and O'Brien share the Peace and Freedom ticket with Sonia Cruz, a Salvadoran running for the 23rd district state senatorial seat, and Julie Banzuela, a Guatemalan immigrant worker seeking the nomination to the State Assembly from the 45th district.

The Peace and Freedom candidates will face their first test in the June primary election. Campaign headquarters are located at 1918 W. 7th St., Room 203, Los Angeles, CA 90057, (213) 413-8511.

glad day appeal filed

TORONTO — An attorney representing this city's Glad Day Bookshop has appealed the March, 1983 conviction of a store worker on charges of selling obscene materials while working at the store, according to *The Body Politic*.

Dianne Martin argued before Ontario Supreme Court Judge Ian Cartwright that Judge David Vanek made "an error in law" by applying an out-dated, subjective and paternal test to determine the obscenity of two magazines, *Comewatch* and *The Leathermen*. Martin said a new trial should be ordered and that the conviction of Kevin Orr, the store employee, should be overturned.

Vanek's decision was based on references to the 100-year-old Hicklin test of obscenity, struck down in 1962. Judge Cartwright did not issue a ruling on Martin's Feb. 20 appeal.

'designated blood' program denounced

PHILADELPHIA — The medical director of the Philadelphia Red Cross has denounced a program at a local hospital which lets patients specify whose blood they will receive during surgery, according to the *Gay News*. Miriam Dahlke, Red Cross medical director, called the program "a thorn in our side. It just adds to the panic out there."

Since May, Jefferson University Hospital has allowed blood donors at its collection facility to designate a patient to receive donated blood. A hospital spokesperson defended the program, saying it began after a TV program outlined the risk for contracting AIDS through blood transfusions.

"People called us up on the telephone very frantic and scared," said hospital spokesperson Beth Draper. "One day we got 45 calls. That was our peak. They wanted to designate a friend or relative as their blood donor, we felt it would be an affront to their mental state of mind (sic) to deny their requests." About ten percent of the 300 pints of blood donated monthly at Jefferson is designated for specific patients.

Dahlke said the program puts the Red Cross in the position of having to dissuade other people from selecting blood for transfusions. She has written a letter to the *New England Journal of Medicine* criticizing the hospital program.

'First Amendment Irrelevant to Women'

Dworkin on Women, Pornography and Law

By Donna Turley

WALTHAM, MA — Radical lesbian feminist Andrea Dworkin spoke to a crowd of about 250 people at Brandeis University on March 21. The Brandeis Women's Coalition sponsored her appearance on campus to address "Pornography and the Law."

Dworkin built the first part of her speech around the concept that "for women, pornography is the law." She explained that "it is the secret law of what women are supposed to be, what women do, and how women act." It perpetuates the image of women as nonhuman.

In attacking the pornography industry and the legal system, she explained that, in both, "old rich white men have at their disposal less powerful groups of people to whom they do what they want when they want." She said that pornography doesn't break the law but helps to create a sandwich with porn on the bottom, civil and criminal law on top, and women, with their legs spread open, in between. Law insures "that women are pornography."

Dworkin cited the laws concerning reproduction and marriage as examples of those which perpetuate the subordination of women. Where a behavior is prohibited, such as rape, the woman is put on trial. Using the Big Dan case as an example, Dworkin pointed out that "our progress" has been that a woman who went to a bar alone for one drink was not convicted of being a whore.

Throughout her address, the distinction between whether she was talking about women's lives or the depiction of women in pornography was often blurred or

lost. After defining pornography as sexually objectifying material, she gave examples of pornography in which women are mutilated, caged, or subject to gang rapes. She then asserted that the "distinction between pornography and life is non-existent; if it exists in your mind then you're wrong."

Although she tried to fill in the theoretical gap in the analysis by citing unidentified recent studies which "prove" that pornography is the same as violence against women, she did not succeed. Her argument may have been more convincing had she given pornography less power and defined some pornography as part of the systematic oppression of women.

Dworkin failed to explain what is inherently wrong with sexual objectification. She also failed to acknowledge the role that pornography and objectification may play in the sex lives of women. Dworkin's unspoken moralistic axiom was that if titillation occurs through partaking in such material — a sign of pornography's insidious and misogynistic nature — it should be suppressed.

In her final attempt to persuade, she said, "Women don't need to be objective about pornography. We know that men like harming us and hurting us and using us. We've seen them do it to us and to other women. If we can't make connections with the bruises on our own bodies, then we can look at the \$8 billion industry."

The second part of her lecture focused on her attempt to fight pornography. Dworkin and University of Minnesota law professor Catherine MacKinnon authored the recently vetoed

amendment to Minneapolis' civil rights ordinance which construed pornography as a "form of discrimination based on sex" (See GCN Vol. 11, Nos. 25, 28). The ordinance defined pornography as "the sexually explicit subordination of women, graphically depicted in pictures or words...." Dworkin assumed that the Brandeis audience knew of her role in the effort to amend the Minneapolis law and was familiar with the wording of the proposed law. It was not until the question and answer period that the law was outlined; and the veto of the amendment was never made clear.

First, she defended the use of the word subordination by including in its definition four component parts: hierarchy, objectification, submission, and violence. She said that each leads to the next, until finally, submission leads to violence.

In attempting to dismantle the argument that such as ordinance would be censorship, Dworkin pointed out that people who have inferior social status do not have the right to speech. However, "silence does not mean consent, it means dissent," she said. Dworkin reasoned that women are censored in society by its patriarchal, pornographic structure and that women's bodies are taken from them before they can form a sentence. It is an hallucination that women have civil rights and that women can be heard now. The Minneapolis law was a pragmatic response to society and to the "revolution that will never come because nobody really wants it."

Dworkin then went on to give a

cogent analysis of the state and the First Amendment. She said that women suffer from two forms of oppression: oppression by men as the instruments of state power and oppression by the state itself. Dworkin said that the silence of women in the legal system is deafening and called the First Amendment a boondoggle which has nothing to do with the condition of women because women live in a hierarchy of real power. It only serves to protect the rights of people who have power, money, and access to speech.

Dworkin maintains that the First Amendment was written because the authors lived in a world where there was a direct connection between their own power and the ownership of property and it still protects the same gentrified class of men. Dworkin called First Amendment absolutism an advocacy position and not the true state of the law.

She explained that she and MacKinnon had considered the First Amendment when they wrote the anti-porn law. But, they also thought about the obscenity laws

which put the exploitation of women into private realms and are based on the idea that women's bodies are dirty. She said they tried to write a definition of pornography which encompassed the idea that inequality is an injury to the human spirit.

However, Dworkin failed to explain why she and MacKinnon turned to the law, which according to Dworkin is inherently misogynist, for protection from the law's systematic oppression. She also neglected to mention that the city of Minneapolis paid them to draft the vetoed legislation.

Dworkin ended her speech by urging the women in the audience to transform the legal system. "Pornography is going to destroy us if we don't destroy it," she exhorted. According to Dworkin, "the law should function as a part of a militant, activist, astute political movement and we should use it to confront our sexual subordination and 'to establish us as human on this earth.'" Her forceful lecture elicited a standing ovation from the Brandeis crowd.



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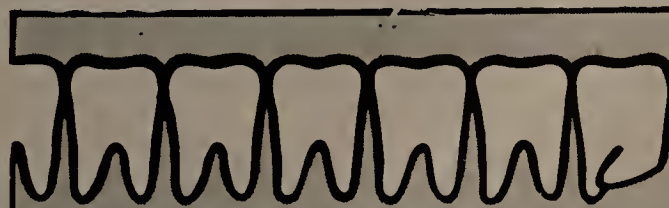
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Community Voices

political maneuvering

Editor,

The final article regarding my case (*GCN*, Feb. 18, 1984, p. 3) was certainly a let-down compared to the previous careful and accurate coverage by Bob Nelson.

I am aware that, because of personal commitments, Bob Nelson was unable to actually attend the sentencing hearing — but I have come to appreciate the accuracy and gay-oriented perspective which was present in his articles covering my two trials.

This latest article, however, appears to have simply been a rip-off of articles in the local straight press — including the incorrectly quoted statements attributed to me. I refer, in particular, to the “I don’t feel any remorse over what happened *to* David” quote.

THIS IS NOT WHAT I SAID, nor is it the flavor of what I said.

From my prepared statement at the sentencing hearing, which I understand lasted 45 minutes, I said the following:

The Avenel (State Diagnostic Center) report says I show no remorse over what happened. My remorse is for David and what he has been put through, dealing with these police and the prosecutor and the trials. I have worried about him a lot, and I still do.

As a result of the mis-quote in the *GCN* article, I have encountered considerable hostility from other gays who read the “what happened TO David” part of the quote and who saw me as lacking compassion or feeling.

On another note, the article suggests that the case had been repeatedly postponed while the court awaited the Diagnostic Center evaluation. Coincidentally, it was postponed just long enough for the State Supreme Court to issue its ruling requiring judges to issue harsher prison sentences.

Several supporters of me who have political acquaintances have been told not to support my case any longer, or their own careers would be in danger. THERE HAS BEEN, AND STILL IS, A LOT OF POLITICAL MANEUVERING BEHIND THIS CASE. If you are interested in some investigative reporting, I think it would make quite a story.

Sincerely,
Jim Cooper
Paramus, NJ

delaware appeal

Dear *GCN*,

This letter is being written to ask for the support of the gay community, especially in or near Delaware, in protesting the harassment of a friend of mine, Ivan Lee Martin, on account of a series of law suits that I have filed against the prison system here.

Being a friend of mine the institution began to use him to get back at me by confronting his visitors, for example, and making remarks about his associating with gays, and generally trying to start conflicts wherever they can.

The guards who are defendants in my suit are pressing charges also against him for responding to their harassment. This is one of the things they do here to keep us from protesting and co-operating with each other.

I am asking the community to show concern by writing letters to the following two people: Alexander Small, Dept of Justice, State Offices Bldg, 820 North French, Wilmington DE 19800; and John Davis, Internal Affairs, Dept of Corrections, 80 Monrovia Ave, Smyrna DE 19977. I also welcome letters to myself if more information is desired. Basically the letters should simply indicate an interest in justice being done in the cases of myself and Ivan (i.e., indicate that there are people on the outside who are ‘watching them.’)

Thanks very much for your solidarity. In gay pride,
Ronald Fridge,
PO Box 825 MSU,
Smyrna DE 19977

Features Editor

Gay Community News is looking for a full-time Features Editor. Responsibilities include editing features section, monthly book supplements, several additional supplements, weekly calendar (in collaboration with Calendar Editor). Knowledge of lesbian and gay community important; editing and writing skills essential; previous journalism experience helpful. Commitment to feminism and social change and a willingness to work in a collective setting. People of color especially encouraged to apply. \$150/week, three weeks paid vacation, health insurance. Send applications by April 30 to Cindy Patton, *GCN*, 167 Tremont Street, 5th Floor, Boston, MA 02111, or call (617) 426-4469 for more information.

straight sexism/ gay community

To the readers of *GCN*:

At a recent Radical America forum (February 4th), I spoke about my experiences as a lesbian working in Mel King’s campaign. In the *GCN* article about the forum (2/25/84) a story I presented was misconstrued.

I related a discussion I had had with the Jamaica Plain coordinator for the Mel King campaign. The article suggests that the JP coordinator was “ignorant” of lesbians and gay men living in Jamaica Plain. On the contrary, he knew many of us well through the active participation of lesbians and gay men on the Jamaica Plain committee, and throughout the campaign organization.

I’d like to take the opportunity to provide the context for a statement attributed to the JP coordinator by me at the forum, regarding a “visible lesbian community” in Jamaica Plain.

He and I had been discussing the idea of visible lesbian and gay poll workers for election day. He believed that this visibility might be “counter-productive” in some of the more conservative precincts in JP. He thought that some voters sympathetic to Mel might not vote for him if they encountered visible lesbians and gay men at the polling place. For the JP coordinator, this was an issue of tactics — how to guarantee the most votes for Mel. He felt the groundwork of an *organized* lesbian community in JP had not been established. And since in many areas he thought there was no previous visibility, election day was not the time to choose to come out.

The issue is not the differing electoral strategies of the JP coordinator and myself. The issue is what makes a community, specifically, the lesbian community, visible. The issue *is* why does the straight world finally acknowledge a gay male community in the South End, but refuses to equally recognize a lesbian community in Jamaica Plain.

I repeat the question I raised at the forum, “How can we make our community visible in Boston?” Do we need an organization, “LOJP” — Lesbians of Jamaica Plain? Are we invisible because very real fears of violence prevents us from walking arm in arm down neighborhood streets for all to see? Is it that we are *women* loving women, and a sexist world ignores us? Is it that we are poorer in general than our gay brothers which makes us less visible?

As a lesbian, I see my sisters. I see a very visible lesbian community in Jamaica Plain. But more and more, I think that what I see is somehow invisible to others. It is a huge task — to make ourselves visible to all the world. Yet we must find ways to do it. I realize now that I played into my own invisibility out of fear, by not wanting my name to be used in the *GCN* article. Today, in a very small step towards visibility, I sign my name lesbian and proud,

Kate Raisz
Jamaica Plain, MA

single parents

Dear *GCN*,

I am interested in interviewing lesbians and gay men who are parents. I am presently working on a thesis for a Masters’ Degree, and need to obtain research information demonstrating the positive, and negative, aspects and experiences that parents as well as children have had and feel they may anticipate.

There is to date very little information and research available in this category. I personally feel it is due to people’s ignorance that gay parents are still a not spoken about “taboo” that always has existed and always will. That is why it is most important to obtain factual, unbiased information that will be confidential, and upon request anonymous. (It is needed before the end of April.)

I would welcome interviewing couples, co-parent parents, and those either in the process of adoption, or pregnancy.

Even if you do not wish to be interviewed, please drop me a line and let me know your feelings about this topic, whether or not it would be essential to be brought into the open. Please write: Joanne Silva, P.O. Box 395, Charlestown, Ma. 02129

Many Thanks.
Joanne Silva
Charlestown, MA

lust vs. unicorn?

Dear *GCN*,

I usually look forward to your “coming out” stories, but I must object to the “Your You-Know-What” autobiography by Freddie Greenfield in your issue of March 24th.

This type of story belongs in *S.T.H.* and that photo and caption belongs in *Stars*. Both these magazines are admirable, but I admire *GCN* for other reasons.

Of special concern to me is what ever happened to “Odyssey of A Unicorn” by Nancy Walker? I really do look forward to it and haven’t seen it in a while. Is her effort being slighted to run “The Lusts and Wants of Freddie Greenfield”?

Bill Newhall
Baltimore, MD

aids and business

Dear *GCN*,

The attached letter was written to Dr C Everett Koop after I read in your paper a piece saying the American Family Assn was petitioning the Surgeon General to close all gay businesses.

Thank you for your alert reporting. I failed to notice this item in any of the local news media, except my own News and Notes column in NYC News, and on the Men & Films show, for which I coordinate news features. It would have appeared in neither place if I’d not seen it in your paper.

While we at Greater Gotham Business Council found it difficult to imagine Dr Koop would take this right wing effort seriously, we saw it as an opportunity to educate him and raise his awareness of the concerns of the Gay Business Community.

I approached the president elect of the National Association of Business Councils about the possibility of NABC picking up the ball and informing their affiliates of this matter, so that Gay Business interests would appear to be speaking with one voice. That individual said he didn’t think NABC would be interested in this matter.

We will, however, be copying this letter to all the affiliates of the National Association of Business Councils, and encouraging them to write similar letters. We would welcome your printing the attached in your letters column, as that might encourage local business people to do the same.

Thanks for keeping us informed.

Yours,
Ed Nicholas
New York, NY

Dr. C. Everett Koop
United States Surgeon General
5600 Fishers Lane
Rockville, MD 20857

Dear Sir,

We have recently learned of a petition drive undertaken by the American Family Association. The aim of this drive is to urge you as Surgeon General, to “shut down all gay businesses and quarantine all homosexual establishments” according to the report we’ve received.

This action is being taken because of their fear, however unreasonable, that AIDS is a general contagion and that this action is necessary to protect the health and security of American families.

While precious little is known about AIDS, it is well documented that this epidemic is not spread by casual contact. One’s health is no more likely to be jeopardized visiting a gay owned or operated business than any other.

This action is symptomatic however, of a far more grave problem, the unreasoned and uncontrollable fear of homosexuals known as homophobia, and the general panic spreading through our society over AIDS as a result.

As New York’s Gay and Lesbian Chamber of Commerce, we would also like to remind you of the enormous contribution to business and industry, indeed to the nation’s economy, made by the 10% of our population which is gay or lesbian.

These 20 million people are an industrious and enterprising segment of the population. We are a cross section of our society and hold values similar to the rest of the population. We seek equal treatment in laws, and respect, recognition, and the right to influence the decisions which impact on our lives.

Thank you for your attention. We trust you will respond appropriately to the hysterical pitch of a group which would deny us the right to be the vital force we are in the economic life of this nation.

brief and clear

Dear *GCN*,

A brief note to say that I thought Stephanie Poggi’s News Commentary on electoral politics (*GCN*, 3/10/84) was excellent. I appreciated the clarity and force of her arguments.

Marie Ariel
Cambridge, MA

fight straights

To the Community:

The polemics illustrated in the recent article in *GCN* on bisexuality (2/25/84) are another example of the historic phenomenon in this country of the left destroying itself through factionalization. It is clear that there are individuals within the gay community who need to be educated: The dialog between the bisexual and homosexual communities needs to be continued so that we may strengthen our respective movements and work toward common goals. Dogmatism from either community does little better than parrot the tactics of heterosexist society through unthinking condemnation.

Bisexuality can further the cause of sexual liberation by challenging existing power structures. However, I am puzzled by our potential allies’ apparent belief that the focus of the challenge should be directed at the gay community. The struggle for liberation must be concentrated against the straight world. It is only through fighting with us rather than against us that bisexuals will win the gay community’s respect and acceptance.

In struggle,
Donna Turley
Cambridge, MA

Gay Community News

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Speaking Out

Chemical Dependency in the Gay Community

By N.B.

The disease AIDS is wiping out a significant portion of the Gay Community and concerns about it are well-justified. But there is another disease that strikes an amazingly high percentage in our community. This disease is Chemical Dependency, with often-quoted figures of 35% affected — yes, one-third of our sisters and brothers are affected by alcoholism and drug dependency. Some homophobes like to say that gays become addicted because they are basically “sick” by nature (another “gay plague”). Chemical dependency is high among other oppressed peoples, Native Americans, people of color. There is evidence that women are more affected than men, from what once was considered a “man’s disease.” While oppression does not cause chemical dependency (many people are oppressed and do not become addicted), it is a factor in turning a potential addict into an active addict. Bars are an important part of the gay community, a place where many gays feel is the only place to be one’s self. And what are bars basically for? To drink, of course. Many gays also get introduced to “recreational” drugs that are “non-addicting.” But *any* drug is addicting for a chemically-dependent person. I want to tell a little about my own experience as a chemically-dependent lesbian person.

I was prescribed diet-pills as a teen-ager, to deal with another disease, compulsive over-eating. I remember popping them regularly, not feeling anything. I read about “drug addicts” in novels, but the people portrayed all shot heroin — I didn’t shoot heroin, so I wasn’t a drug addict, I was taking prescribed medicine. That’s what I thought.

I went through my teen-age years in the middle sixties in an upper-middle class white suburb, so the “street drugs” hadn’t yet become part of my environment. But “cocktails” formed an important part. Being exposed to “drunks” at cocktail parties, I swore I would never drink, and never become an alcoholic. Shortly after that, I got drunk with some friends. I had “blackouts” from the first, so I thought they were perfectly normal. I continued to drink periodically, as well as overeat, but I became concerned about how alcohol always gave me a “buzz.” Sometime later, I entered college in the prime of the “New Left” movement. I wanted to be able to get high without being an alcoholic or drug addict. The drug of the sixties, the drug that made me feel I “belonged” was marijuana. As soon as I found some, I began using it as often as I could. I felt very persecuted as a dope-

smoker. After all, the law treated us like junkies, and I was definitely *not* a junkie. It was good for the law to go after junkies because I thought they were despicable characters who kept ripping others off to support their habit. But I saw myself as a Revolutionary, not a drug addict, and all good Revolutionaries smoked dope, didn’t they? In those days, there were the “good” drugs (reefer, acid, mescaline, peyote) and the “bad” drugs (heroin, alcohol, speed, PCP, quaaludes, etc.). As long as I kept to “good” drugs, I was “expanding my mind,” not supporting a habit.

As time went on and I smoked more reefer, I began to spend more time with other dope smokers, reminiscing on how good the sixties were, rather than actually participating in the current political movements. I didn’t find out until much later that marijuana addicts tend to spend a lot of time sitting around, rather than actively participating. I also began to drink more, especially beer, because as I built up a tolerance to reefer, I needed something to give it more of a “kick.” But, I couldn’t be an alcoholic because I mostly drank beer and wine, right? And I wasn’t a drug addict because I didn’t shoot heroin, and besides, all the hip people said that marijuana wasn’t addicting; just because I needed it all the time didn’t make me addicted. Later on, I started to go to gay bars and drank even more. I got introduced to poppers, another “safe” and “recreational” drug. By this time, my use of reefer was like breathing, although I made attempts to cut down, only use on week-ends, etc. I found out later that it didn’t matter whether I smoked every day or only on weekends. Recent research on marijuana has discovered that THC, the active chemical in marijuana, stays in the fatty tissues and the brain, and doesn’t leave the body until a month or two after use; I had been storing greater amounts of THC throughout the years. No wonder I kept having car wrecks in between uses. While getting drunk and high, I did all the things that addicted people did. I ripped off, lost jobs, lost relationships because getting high was more important than a lover, got thrown in jail. Also I slowly lost all the creative energies that I had before — I quit playing music, I quit writing, I quit photographing.

When I finally admitted that, maybe, I had a drinking problem (it took me longer to admit I had a drug problem), I went to a gay meeting of Alcoholics Anonymous. Later, when I began admitting I had a drug problem (when all the booze and THC began leaving my body, I started to go into withdrawal), I was referred to Narcotics Anonymous. I also went into a long-term treatment center. At AA, NA, and at the treatment center, I found out that people, gay, straight, black, white, brown, male, female, whatever, don’t care about anything except that someone has a problem and needs help.

There seems to be some confusion in progressive movements about chemical dependency. Some parts of the movement still work mostly on legalizing marijuana and the “good” drugs. What about legalizing *all* drugs, so that people who are essentially sick don’t get treated like criminals, and those who *can* use drugs recreationally, can be free to use? Instead of a knee-jerk reaction for or against certain drugs, we can recognize chemical dependency as an “allergy” to all mood-altering drugs. I had to find out that taking drugs did not turn me into a revolutionary. Many progressive and revolutionary movements see drugs in the community as an oppressive force, keeping oppressed people all doped up so they don’t see how oppressed they are. This certainly applies to the gay community. Also, remember that there is a link between chemical dependency and AIDS, especially intravenous use. There are addicts who have AIDS and need the AIDS research too.

Why I Attend School Dances

By Martin H. Krieger

I have for many years been accustomed to the social fact that colleagues and students find my contradictory and paradoxical commitments and activities *unsurprising*. Telling them I am gay, or that I am writing a book on fetishism, or one on the physicist’s toolbox, or that I have just found this marvelous transliteration of the Iliad into camp English (so that *Μῆνις ἀνδρῶν* becomes *Men in Aida*) — none of this shocks them, even mildly. Even my oral surgeon just put it all together and decided after a few minutes of knowing me that, “Working on you is just like I imagine it would be doing oral surgery on Woody Allen.”

The most recent manifestation of this phenomenon is that a recent Gays at MIT (GAMIT) dance, independently two undergraduates asked me, “You look like a professor, and you have all the degrees and books and fellowships. You talk and think like a professor. Your close friends seem to be mostly professors. If we look into your office it seems like a professor’s (except perhaps for the toys and the Celtics hat, and the twisted bicycle wheel) . . . We never see any other professors at our dances and meetings. We’re really glad you come. Why are you the only professor who shows up?”

I am not sure why I am the “only” one. But the main reason I show up quite regularly at dances and meetings is simply stated: Being gay matters.

Being out matters.

Being a professor, an intellectual, a serious worker, and being gay and writing for *GCN* — all of that matters.

It matters that young people often do not know anything about being gay, its politics, its possibilities, its being a chance to take hold of your life. The closeted professors they discover — the ones who happen to make a pass at one of them, or who they see coming out of the more popular tearooms, or who are going out with one of their friends — are not the only ways of being gay.

But still, why are there so few professors at school dances? Many are not *so* closeted. It might be the school. But that seems not to be the case, since up the River there, too, there is exactly one prof who shows up at dances. Perhaps it is because we are chosen for our ability to be scholars and teachers, and that selectional bias leaves little room in general for much political consciousness. By the way, I do not believe that the possibility of being fired or not receiving tenure or not being made Dean is sufficient reason any more, at least in the institutions I am acquainted with. (They have lots of other reasons for screwing you than being out.)

Being a teacher is to my mind a moral role, exemplary and tutorial. I am somewhat old fashioned in these matters. I believe there is no substitute for politics. I do not believe the difference between being a regular voter and a good didaet — perfectly respectable for being a tenure professor — and being a moral figure and deep teacher and researcher, is an unimportant difference between two persons. Nor do I believe that a person, even if he is out to his gay friends, can be politically and professionally responsible unless he is out politically (whatever that comes to mean). It astonishes me that so many persons enter academic life despite having what, to all appearances, is a rather feeble capacity for becoming excited about their role as teachers and thinkers.

Of course I have not always been so clear about these matters. Coming out and understanding what being gay means for me as a teacher took all too long, and overcoming a reasonable amount of fear and cowardice. I should add that coming out helped me be more clear about what it means to be a teacher and thinker.

* * *

Now I do have a deep affection and admiration for my students (straight and gay). I do like to dance. And where else would I bump into a few dozen folks I almost never see, catch up with them, hear their latest escapades and problems, offer brief bits of advice and support, and receive their corresponding affection and love. And it was my fortieth birthday.

I do not flame well. And I do not sign much in the way of public letters. But being gay and being a teacher there is no other way for me to be authentic and authoritative except if I am out and articulate and present.

Note: Much of this argument is taken with paraphrase from Paul Meehl’s, “Why I Do Not Attend Case Conferences,” in his Psychodiagnosis (Norton, 1977).

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“Speaking Out” is part of our continuing effort to provide a true forum of opinion for the community. We encourage you to send your ideas, feelings and comments to us and we encourage you to respond to any ideas expressed in this space. Submissions to “Speaking Out” should be TYPED and DOUBLE SPACED, and, if possible, held to under 5 pages in length. The opinions expressed in “Speaking Out” do not necessarily reflect the views of the newspaper, the staff or the advertisers. Write c/o Speaking Out, GCN, 167 Tremont St., 5th Fl., Boston, MA 02111

AIDS Resource List

AIDS Action Committee — 16 Haviland Street, Boston, MA 02115, 267-7573

Education and support group for people with AIDS, their families, lovers, friends and health care providers. Provides speakers, conducts forums, rap groups, hospice-trained volunteers, hotline information and referrals. Associated with the Fenway Community Health Center.

AIDS Action Line — 536-7733

AIDS Action Committee service, information, referrals and befriending about AIDS. Trained volunteers.

AIDS Benefit Review Committee

(267-7573) or (725-4849)

Joint subcommittee of Mayor’s Committee on AIDS and AIDS Action Committee to coordinate AIDS fundraisers, monitor process and review results. All groups of individuals planning AIDS fundraisers are encouraged to coordinate their efforts with the subcommittee.

AIDS Hotline — (424-5916)

The Community Infectious Disease Epidemiology Program of the City of Boston. Staff of public health nurses answer questions about AIDS, make referrals. Collects city-wide data from hospitals on AIDS cases, forwards data to Centers for Disease Control in Atlanta, officially determines number of cases probable and under investigation.

Fenway Community Health Center

16 Haviland Street, Boston, MA 02115 (267-7573)

Hotline information, medical work-ups, diagnosis, referrals, counseling. A gay sensitive health care facility. Participates in research efforts.

Gay and Lesbian Counseling Services

600 Washington Street, Boston, MA 02111 (542-5118)

Gay and Lesbian Hotline — 6:00 pm to midnight, M-F (426-9371)

Provides information on AIDS, makes referrals. Associated with Gay and Lesbian Counseling Services.

Haitian Committee on AIDS in Massachusetts — 117 Harvard Street, Dorchester, MA 02124 (436-2808)

Provides information, referrals, support and emergency assistance to Haitians with AIDS and their families.

Mayor’s Committee on AIDS — Room 608, Boston City Hall, Boston, MA 02201 (725-4849)

Coordinates efforts of federal, state, and city health agencies, produces educational material, collects data on cases, reviews policy. Umbrella organization. Media outlet. Conducts forums and provides speakers, distributes AIDS brochures, referrals.

National Gay Task Force Hotline

(1-800-221-7044)

Toll free national hotline run by NGTF to provide information and referrals.

Omega Hospice and Bereavement Program
270 Washington Street, Somerville, MA 02143 (776-6369)

Ongoing free support group for gay men and lesbians dealing with life-threatening illness.

Springfield Downtown Ministry /Council of Churches — 293 Bridge Street Room 205, Springfield, MA 01103-1402 (737-4125)

Counseling and referrals.

Massachusetts Department of Public Health

Maintains a statewide surveillance system on AIDS cases and close contact with the Centers for Disease Control. Does follow-up of diagnosed cases, makes referrals, provides information on AIDS.

Who is in jail?

There is a close correlation between socio-economic status and the likelihood of ending up behind bars: most crimes are motivated by the need for money. Not surprisingly, the poor, blacks, and people from large urban areas where unemployment is high are dramatically over-represented in jails and prisons. A large number of the people sitting in jail are awaiting trial because they don't have the money to post bail.

Despite the social myth that prisons exist to protect society from dangerous, violent criminals, most of the people in jail are there on charges involving bad checks, theft, and drugs. [One of the most compelling books on the subject is Jessica Mitford's *Kind and Usual Punishment: The Prison Business*.] In addition, prostitutes and gay men may be jailed on sex charges and sent to state hospitals which house "sexually dangerous persons," "drug offenders" and others considered too aberrant to be left in the general population. State hospitals often have "indeterminate sentencing": instead of getting a set sentence of 3 to 5 years, you get one day to life. You must prove to state psychiatrists that you are "cured" (in other words, straight or asexual) in order to be

Thus, non-specific symptoms, like those of people with AIDS-Related Complex or early, full-blown AIDS, are likely to be considered faked and the patients trotted back to their cells without seeing a doctor. One prisoner commented, "Recognize AIDS? They have just learned to recognize ingrown toenails."

● *At the Federal Corrections Institution (FCI) in Tallahassee, Florida, prisoners almost riot when they are instructed by guards to remove the mattress of a man transferred to a medical facility because he is believed to have AIDS. Over-crowded by 50 percent, with very limited access to independent information and skeptical of the official prison dictum, FCI prisoners believe they can contract AIDS through casual contact. "You might get it off the toilet seat or the shower or by getting your clothes washed all at the same time," one FCI prisoner is quoted as saying in the Tallahassee Democrat. Florida's prisons have had four AIDS deaths.*

● *New Jersey prisoners fear getting AIDS from dirty plates and bring their own utensils to meals. Prison officials have never shown much interest in their health or safety. Unsanitary living conditions and a belief that prison officials are covering up an AIDS epidemic in the New Jersey prisons lead prisoners to reject official assurances that AIDS cannot be passed through casual contact. Despite claims by officials that they have mounted an education program about AIDS, prisoners in Trenton have still not received any information about it. New Jersey prisons have seen 17 AIDS deaths, with at least eight more seriously ill.*

● *In New Haven, Connecticut, a prostitute facing charges of disorderly conduct and possession of drug paraphernalia is sent to the Connecticut Valley Hospital for "voluntary" drug detoxification. Suspecting she has AIDS, the judge orders her to stay in the hospital. When she leaves without permission, she is put in jail on \$25,000 bond. UPI quotes Dr. Cocilovo, superintendent of the CVH: "[People should be] more worried about the other prostitutes [suspected of having AIDS] who are out on the streets and not the one who is being treated in a hospital."*

The intricate story of AIDS panic in prisons and jails is a difficult one to unravel. The reaction to AIDS in prisons varies widely depending on the size, location, level of security, number of open gays and incidence of AIDS. The information available on what actually happens inside prisons is sketchy: by an unspoken common accord, what goes on behind bars is not fit for public view. But in every prison, fear of AIDS fits neatly into a pre-existing fabric of stereotypes that mirrors the organization of society at large. What little documentation exists on AIDS panic in prisons comes primarily through official channels; rarely do we hear from the prisoners themselves. For now, we can only guess how AIDS is affecting the vast majority of men and women in the jails, prisons, and state hospitals across America.

guards or other prisoners to get decent jobs within the prison gain a tremendous economic advantage. They can trade off their money or privileged position for favors or protection from other inmates. Open gays, younger "pretty" men and anyone who has somehow failed to make the right connections, become the "women" who are at the mercy of the "men"—a carbon copy of the sexual economy of heterosexual society.

Homosexual Acts, Gay Identity

One of the greatest obstacles to understanding AIDS in prison is the fact that many prison officials don't believe there are more than a tiny number of "real" gays in their prisons. Ironically, however, they also maintain that most of the prisoners engage in sex with each other and that stopping sex in prison is one of their major problems. Indeed, guards seem almost obsessed with

But in every prison, fear of AIDS fits neatly into a pre-existing fabric of stereotypes that mirrors the organization of society at large.

preventing sexual congress, real or imagined, between inmates. *Corrections Digest* paraphrases Dr. James Olsen, director of health for the Florida Department of Corrections, who believes that "prison may be a better environment to maintain constant supervision over the [AIDS] diseased inmate in order to regulate his behavior and make certain that no one else is infected." Even before AIDS, correctional officers believed prisoners couldn't "regulate" their own behavior, and open gays shouldn't be allowed to engage in consenting sexual behavior. The physician at FCI-Tallahassee is a little more blunt: "When you are dealing with a drive as basic as sex, it's hard to control it," he said to the *Tallahassee Democrat*.

Despite the broad assertion by prison officials that most of the prison AIDS cases are among IV drug-users, the common belief inside prison is that it's only gays who gave AIDS. This has led to an increased harassment of openly gay prisoners. In several prisons, inmates have petitioned to have gay prisoners isolated, and removed from food-handling jobs. Prisoners fear even doing the laundry of gay inmates. In Angola, Louisiana, AIDS panic has had a particularly dramatic effect, despite the fact that no cases have been reported there.

Angola once had a reputation as one of the toughest, most violent prisons in the country. A few years ago, a major pharmaceutical company contracted with the prison to sell plasma drawn from inmates. In May, 1983 Louisiana Biologicals broke its contract. A spokesperson for the Department of Corrections said, "Basically the whole market has turned its back on prison plasma because of AIDS. They don't want to buy prison plasma because it's tainted." The same spokesman later told a reporter for *Angolite*, the prisoners' magazine, that he believed AIDS was used as an excuse to dry up the prison plasma supply in order to drive prices up in other plasma sources. The suspension of the donor program spread new fear in Angola. Without the \$9.50 that prisoners received per donation, they would be thrown back into an economy of violence, where "strong-arming and homosexual slavery" would govern the inmates' access to their physical necessities and little extras, like orange juice, books or candy. "Locker knockings" went up and items like jeans and radios, often stolen from other inmates sold for an increased number of packs of cigarettes. After great machinations about who could give plasma and how screening would occur, the plasma program was reinstated, but no gay prisoners could be bled. Thus, "straight" prisoners are now at an extreme economic advantage over gay prisoners, who do not have this source of income. Their fears and experiences of increased harassment and violence have led gays to petition for a separate tank in the prison.

The Pressure Cooker

Toss all of these people into a pressure cooker, and you have a prison. Deprive them of movement and add a good dose of harassment, and you have a lot of control. When inmates get angry with prison life, the prison structure forces that anger inward or toward other prisoners. (Not so very different from life in the gay ghetto: when we are attacked, we frequently turn our anger in on ourselves or toward others in our community instead of directing it toward the homophobic society that is hemming us in.) Divisions between gay and straight, black and white are easily promoted by prison officials through arbitrary rules, and the granting of simple privileges to one group or another. Prison rape, while almost always committed by heterosexual prisoners, is blamed on gays in much the same way that women are blamed for rape on the outside. We ask for it by the clothes we wear or the publications we receive that identify us as gay. But the imitative sexism of prison life runs deeper: The prison economy provides a very limited number of ways of obtaining money for "personal hygiene" articles, cigarettes, juice, fruit, candy or reading material. Prisoners who can manage through personal skills or through their relationship to

Healthy or Dead

Ascertaining the numbers and demographics of AIDS cases in prison depends on the very shaky prison health system. In their correspondence to me prisoners have noted that prison health care is so poor that you are either healthy or dead. Access to hospitals is poor and the trek there is often so long and uncomfortable that it is preferable to just stay in bed. In most prisons, you are screened by an inmate medic, who has virtually no training. And officials commonly believe that prisoners are lazy and will go to any length to get out of work. Thus, non-specific symptoms, like those of people with AIDS-Related Complex or early, full-blown AIDS, are likely to be considered faked and the patients trotted back to their cells without seeing a doctor. One prisoner commented: "Recognize AIDS? They have just learned about ingrown toenails."

Even if you overcame this poor screening procedure, you would encounter a complex web of reporting problems. According to officials in New Jersey and New York, over half of their prison AIDS cases involve drug users. This figure matches that for AIDS cases outside the prisons in New Jersey but not in New York.

But this count may not be accurate. As noted in a *New York Native* article, "Nice Boys and Needles", the stereotype of IV drug users as hard-core heroin junkies has caused many gays to fail to report their occasional use of recreational drugs through needles. The perverse quirk of history that creates urban gay ghetto pride makes it much more acceptable to be gay than to be an IV drug user. The reverse is true behind bars. There, due to the real physical danger to gays in prison, it is much easier to admit to drug use than to homosexuality. Punishment, the function prisons are built to serve, is incompatible with health care and access to medical care is used as a bargaining chip with prisoners. The rules of patient/doctor confidentiality do not apply in theory or practice within prisons. Officials seek and obtain information about prisoners from medical personnel. Records of sexual partners and other information that may be relevant to doctors are kept in a prisoner's files and may be brought out at parole or disciplinary hearings. This alters how often and with what symptoms a prisoner seeks attention, and dramatically affects what information he will disclose to a medical provider. FCI-Tallahassee officials used their access to medical records and personnel to obtain the names of a suspected AIDS patient's sexual contacts, and obtained a second list from one of the men named.

Information, Please

Much of the story of AIDS in prison hinges on who controls information. If it is hard to get information *out* of prison, it can be even harder to get it in. Prisoners in many states are denied access to gay publications, even

Records of sexual partners and other information that may be relevant to doctors are kept in a prisoner's files and may be brought out at parole or disciplinary hearings. This alters dramatically how often and with what symptoms a prisoner seeks attention, a what information he will disclose to a medical provider.

if they find out about one and have the courage to order it. Since prisons are often located in hard-to-reach places, outside organizations rarely come into them. Ultimately, the prison administration can bar anyone in the name of "prison security" so that gay groups and other community activists eventually encounter difficulty holding programs inside prisons.

Three different pamphlets deal with AIDS in prisons: the New York and Florida Departments of Corrections have produced pamphlets aimed at prisoners; the other, for use by police, corrections, probation and parole personnel, is produced by the California Narcotic Addict Evaluation Authority.

Despite broad claims by the New Jersey Department of Corrections that they intend to begin education pro-

grams, prisoners in Trenton State Prison are having trouble getting any information. Other prisoners I queried also stated that they doubt their prison will offer any kind of education about AIDS and requested independent information. FCI-Tallahassee physician's assistant Eugene Van Ormer is quoted in the *Tallahassee Democrat* as saying, "If we keep things informal and don't appear to be making a big deal out of this problem, we can keep this thing from getting out of control."

It is clearly to the advantage of the prison to mystify AIDS; by making themselves the sole source of information on AIDS and the arbiters of what behavioral and social changes are deemed necessary to prevent the "spread of AIDS," the prison authorities increase the chasm between the prisoners and society. The threat of violence between prisoners has long been used to squelch complaints. Prison riots get especially gory coverage when killings occur between prisoners ("see what animals they are, they even kill their own!") The net effect if that prison officials can control inmates by saying, "If you don't behave, things will get out of hand and you'll all kill each other." How much more sophisticated to manipulate AIDS: "You had all better behave (don't fuck or have contact with queers), or you'll all kill each other."

Who's Next?

Prison is probably society's most extreme (and most hidden) form of social control. Prisons are really a repository or "undesirables", and "criminality" is just a ruse for moving people from the free world into confinement. Gays are never more than a glance away from legal prosecution. Texas has recently attempted to enforce a law that makes the passing of sexually transmitted disease a crime. Conservative forces have long suggested that homosexuality in general be re-criminalized, or that criminal laws that still stand be enforced. The New Right is using AIDS to redouble their efforts to isolate homosexuals. A proposed "Model Sexuality Bill," (akin to the Family Protection Act), limits gay people's physical movement and job options, as well as their access to public services. Created by the dubious Institute for the Scientific Investigation of Sexuality last April, the model bill in part reads:

Public Health Considerations: Because homosexual activity constitutes such a threat to public health through the transmission of diseases, many of which can be transmitted to those innocent of the act of homosexuality through food-handling, blood sharing, blood handling and processing, and close physical contact and/or use of public facilities: 1) any establishment serving food or handling or processing blood may not knowingly hire or retain a person who practices homosexual acts without first establishing, through appropriate medical

tests, the cost of which is to be borne by the employer or employee, that the individual is unable to transmit any of the several sexually transmitted diseases (STDs). These tests are to be repeated every six months and kept on file *available for the public*. Homosexual acts that exchange bodily fluids (and even those that don't, which may cause "imitation — an appetitive infection") would be made illegal, and punishable by a fine of \$1000 and incarceration until the person is proven disease-free. AIDS, of course, presents a special problem since there is no test for who actually has or is getting AIDS. This type of legislation lays the ground-work for mass incarceration of gays and is directly connected with the rise of AIDS.

Of course, there is little immediate chance that this type of legislation will pass, so many people would dismiss it as garbage. The state of California, however, is drafting a more carefully worded quarantine policy for people with AIDS who do not abstain from sexual contact. Even though 20 years ago the California State Health Department lost its authority to post warning signs on contagious people's homes, the new policy mandates such postings on the homes of people with AIDS who violate their "modified isolation" order. The exact language and content of this order is still under construction, but "isolation" of people with AIDS could go on for years until a cure for AIDS is widely available.

State health departments with wide police powers to bring criminal charges are reminiscent of the "Sanitation Departments" that harassed, quarantined, and ultimately encamped German and Eastern European Jews in the late 1930s. We, too, have in place the mechanisms for mass quarantines, which have easily been used to isolate Asians (during WW II and after the Vietnam War) and Caribbean people (Haitian and Cuban "boat people" during the past ten years). The scattered pieces of legislation and the current treatment of people already in prison who happen to have AIDS could cohere into a patterned whole of involuntary confinement for people *thought to have* AIDS. And the recognition and evolving definition of "AIDS-Related Complex," may provide additional criteria for confining anyone even "at risk" for AIDS.

The long history of abusive medical experimentation on "consenting" prisoners (can anyone really consent when they are being held hostage?), on people with STDs and on "willing" gays (can anyone be willing when their health is being held hostage?) provides ample data for a growing concern over the relationship between confinement and medical care. It is no real surprise that *The Moral Majority Report* noticed the significance of AIDS in prison. They asked: "Why did the prison officials take immediate and decisive steps to protect the prison population while federal health authorities only 'ask' homosexuals with obvious AIDS symptoms to refrain from donating blood?" Their answer is that the "homosexual lobby" has gained the influence to keep itself from being isolated, where we belong. To Right-wingers, and even to some well-meaning liberals, gays are murderers, at least of each other, and we ought to be enjoined from having sex (since we don't have the brains to stop killing ourselves.)

Prisoners are considered a little less than human and so are gays. The line between "gay" and "prisoner" is getting thinner every day. The Department of Public Health uses nicer words than the Department of Corrections, but the effect is much the same. A prisoner here, a prostitute there, a drug user in a de-tox unit, a gay man with a public health warning on his apartment door. Of course, it could never happen here.

Prison Health and AIDS

Boston's Other Voice

By Warren Blumenfeld

Approximately 30 gay and lesbian radio programs are gracing the airwaves across the country. Cincinnati has its "Alternating Currents," Atlanta for its "Southern Gay Dreams." In California, Berkeley has its "Fruit Punch" and Los Angeles its "I Am, Are You?". "Wilde and Stein" can be heard in Houston and here in Eastern Massachusetts we have "Boston's Other Voice (BOV)."

Produced and hosted by Dennis Iadarola on WROR, 98.5 FM, BOV is the most recent link in a chain of gay- and lesbian-oriented radio programs in the Boston area. Among its predecessors dating back to the early 1970s are "Lavender Hour" on WBCN, "Closet Space" on WCAS and "Gay Way" on Boston University's public radio station WBUR.

Iadarola, however, sees his program as being different from the others in many respects. "For one thing," he said, "we use a magazine format. The pace of the show moves along more quickly. If you don't like a particular segment, wait and it will change in ten minutes or less."

A typical BOV program begins with Iadarola welcoming his listeners, then giving a short introduction and a table of contents. A feature interview with a noted personality or a discussion covering a specific issue is then presented lasting approximately ten minutes. To serve as a sort of counterpoint to the talking, a segment of recorded music is then aired. This is followed by an outline of news events of interest to BOV listeners. After this, another ten-minute interview is presented and the show closes with a few announcements and a final segment of

music.

Interviews which are taped in the studios of WROR, have included personalities covering a wide range of issues. According to Iadarola, "Anything you can read about in the gay community is meat for the show — anything from the most serious to the most laughable."

Among those who have appeared on the

Local Niches

show have been Aaron Fricke, gay high school activist, discussing his experience of taking a male date to his senior prom; Holly Near talking about the ways in which she does political outreach through her music; Doctors Madison and McWittier explaining how they came to write their recent book *Male Couples*; and Barbara Stellas and Carol Young discussing their play *Not the Marrying Kind*. Other interviews have included discussions with people in the areas of health, the arts, religion, politics and business and, on one show, Ron Pierson, x-rated male porno star, talked about how his film appearances have affected his life. For upcoming broadcasts, Iadarola is planning discussions on topics including a new gay and lesbian video dating service, gay married men and sexually transmitted diseases.

Though most interviews are aired in ten-minute segments, very often they are longer than that specific time allotment. For this rea-

son, they are sometimes broken up and presented on successive programs.

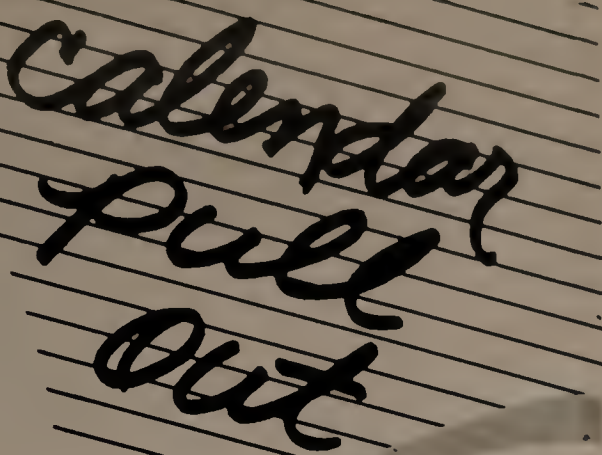
Much of the music chosen for BOV is produced by members of the gay, lesbian and feminist communities, including such artists as Holly Near, Ronnie Gilbert, Woody Simmons, Cris Williamson, Robin Flower, Blackberry, Romanovsky and Phillips, and the San Francisco Gay Men's Chorus. Iadarola welcomes listeners' suggestions to increase the list of musical numbers for the show.

The news portion of BOV is produced and presented by Tim Milliken who became interested in volunteering his time after listening to the show. He gathers his stories from *Gay Community News*, *The Advocate*, *The Boston Globe* and releases from the Gay Press Association.

On occasion BOV strays from its traditional format by presenting what Iadarola calls a "special program" in which the entire half hour is devoted to a single issue, personality, panel or play.

On one live special program, David Scondras, in his bid for a seat on the Boston City Council, accepted phone calls from BOV listeners. There was also a show on violence against gays with a panel comprising a social worker, a lawyer, a psychologist, a reporter from GCN and a victim of a crime discussing the topic from various angles. Members of the Boston Police Department declined an invitation to appear on that

Continued on back of Calendar section



BOSTON-AREA GAY/LESBIAN BUSINESS GUIDE

ACCOMMODATIONS

OASIS GUEST HOUSE
22 Edgerly Rd.
Boston, MA 02115
(617) 267-2262

WATERSHIP INN
P.O.Box 918
7 Winthrop St.
Provincetown, MA 02657
(617) 487-0094

ACUPUNCTURE

SEAN VARNUM
Suite 401
678 Mass Ave.
Cambridge, MA 02139
(617) 576-2114
(617) 321-8818

LIMOUSINE SERVICES

WAITES ROLLS ROYCE
LIMOUSINE SERVICE
Christopher Waites
(617) 567-0420
(305) 564-1292

CHIROPRACTORS

DR. EDWARD COHEN
Brookline Family
Chiropractic Office
1330 Beacon St.
Brookline, MA 02146
(617) 734-7744

DR. JONATHAN D. STEIN
375 Harvard St.
Brookline, MA 02146
(617) 232-7200

DR. JAN RISING
418 Washington St.,
Suite 112
Brighton, MA 02135
(617) 782-0267

CINEMA

ART CINEMA
204 Tremont St.
Boston, MA 02111.
(617) 482-4661

NORTH STATION
CINEMA 2
175 Portland St.
Boston, MA 02114
(617) 227-0513

DENTISTRY

DR. RICHARD BANKHEAD
DR. PAUL GROIPEN
1259 Hyde Park Ave.
Hyde Park, MA 02136
(617) 364-5500

JOHN C. BARNA, D.M.D.
739 Boylston St.
Boston, MA 02116
(617) 353-1500

ILLUSTRATION/DESIGN

Jean Vallon
Everett St.
Jamaica Plain, MA 02130
(617) 522-3278

GYMS

SOUTH END GYM
46 Waltham St.
South End, Boston MA
(617) 451-3514

NEW ENGLAND
WOMEN'S GYM
1261 Cambridge St.
Inman Sq.
Cambridge, MA
497-9776

HOME REPAIRS

GEORGE W. CASPER
47 Waldeck St.
Dorchester, MA 02124
(617) 288-3228

INFORMATION/MEDIA

XANADU GRAPHICS
143 Albany St.
Cambridge, MA 02139
661-6975

INSURANCE

DAVID L. COLLINS, CLU
Suite 830
50 Congress St.
Boston, MA 02109
1-800-352-3185

MEDICAL/COUNSELING

DR. STEPHEN J.
GOLBURGH
Licensed Clinical
Psychologist
1330 Beacon St. #231
Brookline, MA 02146
(617) 734-6996

JACK CEMPELLIN, M.S.
COUNSELING AND
HYPNOSIS
8 Woodbury Court
Salem, MA 01970
(617) 745-2939

GENDER IDENTITY
SERVICE OF
NEW ENGLAND
136 Causeway St.
Hudson, MA 01749
(617) 568-0680

CLINICAL
PSYCHOLOGICAL
ASSOCIATES
Dr. Herbert Lovett
Dr. Beth Leimkuhler
36 Newbury St.
Boston, MA 02116
(617) 292-4532

ALLAN SINGER, LICSW
PSYCHOTHERAPIST
Copley Square
Boston, MA 02116
(617) 266-2240

ARADIA COUNSELING
FOR WOMEN
520 Commonwealth Ave.
Kenmore Square
Boston, MA 02115
(617) 247-4861

LAMBDA COUNSELING
ASSOCIATES
324 Marlborough St.
Boston, MA 02116
(617) 353-1729

TAPESTRY, Inc.
20 Sacramento St.
Cambridge, MA 02138
(617) 661-0248

GAY AND LESBIAN
COUNSELING SERVICE
600 Washington St. Rm. 219
Boston, MA 02111

NORTH SHORE CMHC
COUNSELING
47 Congress St.
Salem, MA 01970
(617) 744-5322

PLACE/HOTLINE AND
COUNSELING
32 Rutland St.
Boston, MA
(617) 267-9150

SOUTHERN JAMAICA
PLAIN HEALTH
CENTER
687 Centre St.
Jamaica Plain, MA 02130
(617) 522-5900

THE NEXT STEP
Counseling and Training
Cambridge & Newton Offices
(617) 491-6430

FENWAY COMMUNITY
HEALTH CENTER
16 Haviland St.
Boston, MA 02115
(617) 267-7573

MASS. BAY
COUNSELING ASSOC.
25 Huntington Ave. #331
Boston, MA 02116
(617) 353-0225

COUNSELING
ASSOCIATES
23 East Main St.
Westboro, MA 01581
(617) 366-8576

FRANCIS GIAMBRONE,
MA, COUNSELING
110 Orchard St.
Somerville, MA 02144
(617) 628-6988

FLORISTS

REMEMBRANCES FLORAL
DESIGN
12 Mt. Auburn St.
Watertown Square, MA
02172
(617) 926-4289

PODIATRY

A HOUSECALL
Jeanne M. Arnold, DPM
William A. Sandberg,
DPM
(617) 396-7527

REMODELING

T.H.E. CONTRACTORS, INC.
36 Pine St.
Chelsea, MA 02150
(617) 889-4347
LITTLE BEAR AND
COMPANY
(617) 296-1770

LANDSCAPE DESIGN/ BUILD

BEST LANDSCAPE
DESIGN CO.
53 Hawthorne St.
Somerville, MA 02144
(617) 776-6377
ROGER WASHBURN
Licensed Landscape
Architect
53 Hawthorne St.
Somerville, Ma. 02144
(617) 776-6377

REAL ESTATE

MARK THOMAS CO,
LTD
Mark Zimmerman
Charles St.
Boston, MA 02114
(617) 227-2209

RACHAEL REALTY CO.
INC.
318 Harvard St. #31
The Arcade Building
Brookline, MA 02146
277-0230

TAX PREPARATION

MARJORIE E. POSNER
33 Ashcroft St.
Jamaica Plain, MA 02130
524-7565

TRAVEL

FOREX TRAVEL
76 Arlington St.
Boston Park Plaza
482-2900

WOMEN

NEW WORDS
BOOKSTORE
186 Hampshire St.
Cambridge, MA 02139
(617) 876-5310

WOMENCRAFTS, INC.
P.O. Box 190
373 Commercial St.
Provincetown, MA 02657

WOMEN'S BARS

THE MARQUEE
512 Mass Ave
Cambridge, MA 02139
492-9545
SOMEWHERE/ELSE
295 Franklin St.
Boston, MA
423-7730

BOOKSTORES

GLAD DAY BOOKSTORE
43 Winter St.
Boston, MA 02108
(617) 542-0144

This guide provides a listing of gay/lesbian owned, staffed, or supportive businesses and services. To have your business or service listed (for only \$100.00 per year) call 426-4469

**March 31
to
April 19**

31 saturday

Boston — A Piece of Cake, a farce by Richard Valley presented by Triangle Theater Company. Boston's gay theater. \$6 at the door. \$5 students, senior. 8PM. Spectator Arts Theater. 811 Boylston, across from the Pru. Info: 424-6831.

Boston — Disarmament in Action. Speaker Sue Bolton from the Greenham Common Peace Encampment and Stronger Than Before, a video documentary on Seneca Encampment. Sponsored by Mobilization for Survival and N.E. Campaign to Stop the Euromissiles. \$2.00 donation requested. 7:00 PM. Church of the Covenant, 67 Newbury St. Info: 354-0008, 492-6446.

Cambridge — Demystifying the Arms Race: A Feminist Perspective, a workshop for all women sponsored by the Cambridge Women's School. 1:00 to 5:00 PM. 46 Pleasant St. Info: 354-8807.

Cambridge — Freeing Our Emotions: Becoming Unstuck, a workshop to introduce the grounding techniques of Bioenergetics and releasing techniques to help women share their feelings. All women welcome. Sponsored by Cambridge Women's School. Info, location: 354-8807.

april 1 sunday

Boston — Foolish Sunday Auction and Bake Sale, a benefit for the Arlington Street Church Supper Program, which feeds the hungry in the city. Tax-deductible donations of products and services needed. 6:45PM. Arlington Street Church, corner of Arlington and Boylston Streets. To make donations, leave name and number at 536-6518.

Boston — Reception to Benefit The Committee for Gay and Lesbian Elderly Shared Living. Parkman House, 33 Beacon St. 2-4pm. Entertainment by Gay Men's Chorus and Ed Irwin of the Napoleon. Info: 725-4225.

Boston — Auction to benefit Greenpeace New England. Merchandise, collectables, original artwork. Pre-showing at noon, bidding begins 1:00PM. Plaza Ballroom, Park Plaza Hotel. For info or to contribute auction items: 542-7052.

Milford, MA — Tri-County Association discussion on alcoholism. 7PM. Jeff's house. Info, location: 478-4445.

3 tuesday

Boston — Assessing the First 3 Months of the Flynn Administration, a forum sponsored by the Boston Lesbian/Gay Political Alliance. 7:30PM. Room 222, U.Mass., Park Square.

Boston — Poetic Justice, a multi-media performance in a political setting to benefit All People's Congress. Refreshments. \$2.00 donation. 7:30PM. Community Church of Boston, 565 Boylston St. Info: 424-1176.



Boston — Gay composer Ned Rorem speaks on his music in Boston University's Composer's Forum. Free. 12:30PM. Boston University Concert Hall, 855 Comm. Ave. (On the "B" line).

4 wednesday

Cambridge — Grief and Bereavement is the topic for the Women's Center Introductory, an open discussion group for all women. 8:00PM. Cambridge Women's Center, 46 Pleasant St. Info: 354-8807.

Boston — A concert of the music of gay composer Ned Rorem including War Scenes, Last Poems of Wallace Stevens and Nanucket Songs. Free. 8:00PM. Boston University Concert Hall, 855 Comm. Ave. (on the "B" line).

5 thursday

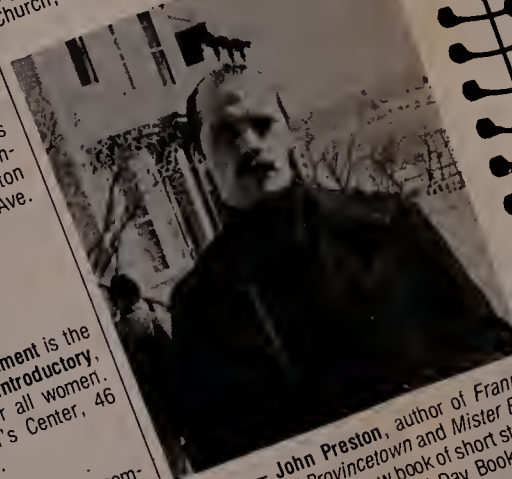
Cambridge — Guatemala: The Untold Story, a slide show with speaker Beatriz Manz, Chilean anthropologist. Sponsored by Mobilization for Survival. Free. 7PM. Central Sq. Library, 45 Pearl St., Info: 354-0008.

Cambridge — Lesbians and Gays in the Public School: a Multi-Perspective. Panel discussion with students, teachers, an administrator and a parent of a gay adolescent. 7:00 to 8:00 PM. Room 100, Longfellow Hall, Harvard Graduate School of Education, Apian Way. Info: 495-7821.

6 friday

Boston — GCN VOLUNTEER NIGHT! Come help send out the paper to our subscribers. Refreshments and good times. Come anytime after 6PM to our space at 167 Tremont St., 5th floor. (Near Park Street and Boylston Street "T" stops.) If the downstairs door is locked, buzz us on the intercom.

Cambridge — An Evening on Feminism and Non-Violence. Music, ritual and discussion with historian and author Elise Boulding and singing Betsy Rose. Childcare, ASL interpreted. Sponsored by Movement for a New Society. Sliding scale donations from \$2.90 to \$7.00 requested. 7:30PM. Harvard Epworth Church, 1555 Mass. Ave., Harvard Square.



Boston — John Preston, author of Franny, The Queen of Provincetown and Mister Benson, reads from his new book of short stories I Once Had A Master. Glad Day Bookshop, 43 Winter St. 8pm. \$2.

7 saturday

Boston — All you can eat for a minimum donation of \$5 to benefit the Boston Lesbian and Gay Political Caucus. Meeting Place, Church and Fayette Sts. in Bay Village. 7am to noon.

Boston — Chiltern Mountain Club's Basic Flatwater Canoeing Instructions. Learn how to paddle your own canoe and to do it safely. Numbers limited by availability of instructors. Info: Dean, 825-3742, Linda, 734-4066, Wayne, 536-3496.

Cambridge — Chiltern's Biking along the Charles. Meet 2:00PM. corner of Franklin and Soden Streets, Central Square. Info: Lew, 547-0340.

Boston — Blues singer and songwriter Hunter Davis performs at Somewhere/Else with accompanist Julie Homi. 8:30PM, 295 Franklin St. Info: 423-7730.

Cambridge — New Words Bookstore celebrates its 10th birthday with a 20 percent-off sale all weekend. 10:00AM to 6:00PM, 186 Hampshire St.

8 sunday



Cambridge — New Words Bookstore birthday celebration. Noon to 6:00PM. 186 Hampshire St.

9 monday

Cambridge — Boston NOW Lesbian Rights Task Force meets at 99 Bishop Allen Dr. (Central Sq.). 7pm. New members welcome. Info: 661-6015.

11 wednesday

Cambridge — Betrayal is the topic of this week's introductory discussion at the Cambridge Women's Center, 46 Pleasant St. 8pm. All women welcome. Info: 354-8807.

12 thursday

Boston — Chiltern Mt. Club. Patriotic Skiing at Sugarloaf, ME. Info: (617) 232-6577 after 10pm or before 7:30am, Josh.

13 friday

Cambridge — Jewish Women's Open Discussion Group will discuss Blacks and Jews: History of conflicts and connections. Cambridge Women's Center, 46 Pleasant St. 7:30pm. Info: 354-8807.

Boston — GCN VOLUNTEER NIGHT! Come help send out the paper to our subscribers. Refreshments and good times. And now finally an intercom at our downstairs door so you don't have to call before you get here. Come anytime after 6pm to our space at 167 Tremont St. (Near Boylston T stop).

14 saturday

Cambridge — Workshop on editing and publishing with Nancy Bereano, editor of the Feminist Series at Crossing Press. New Words Bookstore, 186 Hampshire St. Info: 876-5310.

15 sunday

Newton, MA — Gay/Lesbian Group starting! First meeting at 4-5:30pm. Info/location: Alan 244-3714 or 964-6186.

Cambridge — Kathleen Fleming, author of *Lovers in the Present Afternoon*, reading from her work. New Words Bookstore, 186 Hampshire. 2pm. Donation. Info: 876-5310.

Boston — Teresa Trull and Barbara Higbie will perform at Somewhere Else at 6:30 and 9:30pm. Jess Leary and Wendy Sobel will open. 295 Franklin St. Info: 423-7730.

16 monday

Cambridge — First Night of Passover. Jewish Women's Open Discussion Group. Info: 354-8807.

Boston — Chiltern Mt. Club. Assabet/Concord Rivers canoe trip. Info: Wayne (617) 536-3496.

18 wednesday

Cambridge — Lesbian and Gay Associated Engineers and Scientists meet at 8pm at the GAMIT Lounge, room 50-306, MIT Walker Bldg, 142 Mem. Dr. Info: 288-3228.

Cambridge — Feminist Therapy is the topic of discussion this week at Cambridge Women Center, 46 Pleasant St. 8pm. Info: 354-8807.

19 thursday

Cambridge — Marita Golden will be reading at New Words Bookstore, 186 Hampshire, 7:30pm. \$2 donation. Info: 876-5310.

The GCN weekly calendar includes events in the Boston area of interest to the lesbian and gay community. We try not to leave anything out but remember, we depend on you to keep us informed. Let us know as early as possible what your group is planning.

The deadline is Friday noon for the following issue. Just send the information to GCN Calendar, 167 Tremont Street, Fifth Floor, Boston, MA 02111.

The mother and daughter pictured above were photographed in San Pedro del Norte, Nicaragua, by writer and photographer Margaret Randall, who will be in Boston on April 1 with Sylvia Domenech and Rosario Morales for an "Evening of Women's Music and Poetry." The program is at 7:00PM at the Church of All Nations, 333 Tremont St. For information about this and Randall's other appearances, call CASA at 492-8699.

Niches

Continued from front of Calendar section

program.

The radio adaptation by Wes Horner of the book *The Men with the Pink Triangles*, profiling the lives of gay prisoners in the German concentration camps, and *Lumiere*, a musical science fiction fable by singer/songwriter Cris Williamson, are two examples of special program performances on BOV.

The idea for BOV began over three years ago. Speaking as a member of Mass. Bay Counseling Associates, a counseling center which specializes in the needs of gays and lesbians, Iadarola appeared on the WROR talk show "Mass. Communications," hosted by the station's public services director Don Latulip. Iadarola was invited to appear on the program a second time and was asked by Latulip if he would be interested in producing a show specializing in issues of concern to lesbians and gays as part of the station's minority outreach efforts. Iadarola accepted the request and in February, 1981, BOV joined with three other Sunday evening public service programs (one devoted to the concerns of youth, one to black issues and the third to a discussion of drug abuse).

Iadarola had a vision for the show from the

very beginning. "I have always wanted 'Boston's Other Voice' to reflect the positive aspects of the gay and lesbian community," he said. "I have tried to have the show cut across several levels — to be relevant for straight people so they can get an understanding of what it means to be gay, and sophisticated enough to inform and hold the interest of gays and lesbians."

Coming primarily from a counseling background rather than one of journalism, Iadarola feels that he is uniquely qualified to produce the show. "I think my psychological training has made me a better interviewer," he said, "because I am always trying to get to the 'how' of the matter — how something actually affects people's lives."

When BOV began, WROR allotted two hours for public service programming: Sundays, 10:00 to midnight. BOV was positioned at the 10:30 to 11:00 p.m. slot following the youth show. However, it wasn't too long before outraged parents called and wrote to the station demanding BOV's elimination or change in time. The station soon moved the show to 11:30, where it stayed until a decision was made recently by executives of WROR's parent company, RKO General, to use the 10:00 to midnight time period for commercial programming and to push public service shows to after midnight. BOV now airs at 12:30 to 1:00 AM Sunday night

and Monday morning following the program "Black Issues." The youth and drug programs are no longer aired.

Responding to a question of whether this new time makes the show inaccessible to most people, Iadarola said, "I don't like the hour myself, but the public service director told me that for talk radio, especially public service radio, that is the peak hour — there are more listeners at that hour than at any other time."

Iadarola is confident that people will continue to listen because he feels it fills a real need. "For many people, this is their only contact with the community," he said. "Some people go into the bathroom or into a room with the lights out and listen to us in secret. We provide a resource showing people what is available. We give a message, we show positive images and give lots of strokes. And we show pride."

Asked what the community can do, Iadarola requests that people call and write to the station in support of the show to insure its continuance. This is very important because, he said, "I could walk into the station one day and find out they have cancelled us. People have got to let the station know that they are tuning in." Address letters to: General Manager, WROR-FM, 3 Fenway Plaza, Boston, MA 02215. BOV airs at 12:30 AM Monday morning, WROR Boston, 98.5 FM. For comments and suggestions call Dennis at (617) 353-0225.

Boston Area (617)

INFORMATION/SERVICE/SOCIAL

LESBIAN AND GAY HOTLINE (6pm-Mid.) Mon-Fri 426-9371

BAGALS (Boston Area Lesbian and Gay Schoolworkers)

P.O. Box 178, Astor St., Boston, 02123

Black Men-White Men Social/Support Group

c/o GCN, Box 1, 167 Tremont St. Boston 02111

Black Men's Assoc., PO Box 827, Boston 02123

BAGLY (Boston Alliance of Gay and Lesbian Youth,

GCN Box 10GY, 167 Tremont,

Boston 02111 497-8282

Boston Asian Gay Men & Lesbians

c/o Glad Day Bookshop, 43 Winter St.

Boston, 02108 542-0144

Boston Gay Men's Chorus 522-6983

Boston Institute for Gay Studies

Box 2750, Boston 02208 482-0897

Boston Lesbian & Gay History Project

c/o Interrante, 24 Greenwich Pk #1, Boston 02118

Chiltern Mountain Club 275-1336

Box 104, 104 Charles St., Boston 02114

El Comité Latino de lesbianas y homosexuales de Boston

P.O. Box 365, Cambridge, 02139 354-1755

Fathers in Transition (Gay/Bi), (Ex.Ctr.)266-0621

c/o GCN, Box 6, 167 Tremont St., Boston 02111

Gay Fathers of Greater Boston, Box 1287,

Kendall Sq., Cambridge MA 02142

Gay and Lesbian Physicians of

New England (617) 482-6874 or 247-5485

Gay Professional Men's Group 944-4818

Gay and Lesbian Speakers Bureau,

P.O. Box 2232, Boston 02107 354-0133

Lesbian and Gay Assoc. Engineers and Scientists

(LGAES/Boston)

P.O. Box 1417, Boston 02117 288-3228

Lesbian and Gay Folkdancing 423-0942

c/o GCN Box 5, 167 Tremont St., Boston, MA 02111

Lesbian and Gay Hotline (6-12pm) Mon-Fri 426-9371

Merrymount Music Soc.,

Box 401, 104 Charles St. Boston 02114 236-4888

Outreach Institute, Box 368, Kenmore St., 02215 277-3454

Boston Parents and Friends of Lesbians and Gays

P.O. Box 125-S 101, Arlington, MA, 02174 442-2632

Project Place, 32 Rutland St. 02118 267-9150

Transsexual Hotline 568-0680

Triangle Theater, Box 127, 104 Charles St., Boston 02114

Watchline (Fri-Mon 7-10pm) 262-5250

POLITICAL/LEGAL

Boston Lesbian & Gay Political Alliance, Box 65,

Boston, 02117 247-3910

B.U. Gay and Lesbian Legal Association

B.U. Law School, 755 Comm. Ave.

Cambridge Lesbian and Gay Alliance

PO Box 1273, Cambridge 02238

Civil Liberties Union of Mass. 482-3170

47 Winter St., 02108

GLAD (Gay & Lesbian Advocates and Defenders)

100 Boylston Suite 900 Boston, 02116 426-1350

Harvard Committee on Gay and Lesbian Legal Issues

Roscoe Pound Hall, Cambridge, 02138

Lesbian/Gay Prisoner Project

c/o GCN, 167 Tremont, Boston 02111 262-1565

Mass Gay Political Caucus

Box 179, 118 Mass. Ave. Boston 02115

National Lawyers Guild,

14 Beacon St., Boston 02108 227-7335

STUDENT

Boston Intercollegiate Gay and Lesbian Alliance

c/o GAMIT, Rm 50-306, Cambridge 02139

Northeastern U. Lambda, 260 Eli Ctr.,

360 Huntington Ave., Boston 02115 437-2738

GAMIT (Gays at MIT),

MIT 50-306 Walker, Cambridge 02139 253-5440

Harvard-Radcliffe Gay and Lesbian

Student Assoc., Harvard 197 Memorial

Hall, Cambridge 02138 495-5476

Harvard Lesbian and Gay Medical/Dental Students Group

Box 250c, 107 Ave. Louis Pasteur, Boston 02115

Babson College, Gay and Lesbian Alliance

Box A, Babson Park, Wellesley, 02157

Tufts U., Gay and Lesbian Community,

c/o Student Activities Off., Medford 02155 628-2818

Boston College G and L Support Group,

Haley House, Chestnut Hill 02167

Northeastern School of Law, Lesbian and Gay Caucus

400 Huntington Ave, Boston 02115

U/Mass/Boston, Lesbian and Gay Ctr.,

Rm 1-4-178, Dorchester 02125 929-8276

Brandeis U., Triskelion, Box 2275 Waltham 02254

647-4491 or 647-4899

Boston U., Gays and Lesbians, c/o Program Resources

Off.,

Sherman Union, Boston 02215

Yale Gay and Lesbian Alumni/Boston,

c/o GCN Box 7, 167 Tremont, Boston 02111

Wellesley Lesbians & Friends, Feminist Coop

Oakwoods, Wellesley Coll. Wellesley MA 02151

WOMEN

Aradia Counseling for Women, 520 Comm Ave

(Kenmore Sq.) 247-4861 x58

Cambridge Women's Center, 46 Pleasant St. 354-8807

Daughters of Bilitis, 1151 Mass. Ave.,

Cambridge 02138 661-3633

Dyke Doctors (Lesbian Physicians, Med Students

Health Profs) 524-6355

Gay Professional Women's Assn.,

Box 339, Boston U Sta., Boston 02215

Lesbian Lawyers and Legal Workers 723-6327

Lesbian Liberation, c/o Women's Center 354-8807

Lesbian S/M Group 776-7957

National Organization for Women

99 Bishop Allen Dr., Cambridge 02139 661-6015

Somerville Women's Center, 1 Summer St., 02143 628-6311

Tufts Women's Center 628-5000 x3184

Urania (lesbian and bisexual women's S/M group)

Box 23, 89 Mass Ave., Boston 01225 623-7258

Women's Alcoholism Program,

6 Camelia St., Cambridge 02139 661-1316

RELIGIOUS

Am Tikva 782-8894

P.O. Box 11, Cambridge, 02138

Dignity, 355 Boylston St., Boston 02114

Friends (Quaker) for Lesbian and

Gay Concerns, 5 Longfellow Pk., Cambridge

Integrity, P.O. Box 2582, Boston 02208

Lutherans Concerned for Gay People

Metropolitan Community Church

Fr. Paul Shanley 964-0996

Unitarian Universalists Office of Lesbian/Gay Concerns

25 Beacon St., Boston 02108 742-2100

MEDIA

Boston's Other Voice, WROR, 98.5FM Dennis 353-0225

Fag Rag 661-7534

Gay Community News 426-4469

Good Gay Poets 661-7534

Lesbian and Gay Media Advocates (LAGMA)

c/o GCN, 167 Tremont, 02111

Musically Speaking (WMBR 88.1FM, Sun. 1-3)

Melanie 494-8810

Women's Educ. Media, 47 Cherry St.

Somerville 02144 666-0350

MEDICAL/COUNSELING

AIDS Action Committee

c/o Fenway Community Health Center

16 Haviland St. 02115

AIDS Hotline

M-F 3-9pm Sat 10am-4pm 536-7733

Boston Free VD Info 1-800-272-2577

(8am-10pm, M-F)

Alcoholics Anonymous 426-9444

Exodus Ctr., 25 Huntington Ave. 02116

Gay A/Anon (families of alcoholics) 266-0612

North Shore Gay and Lesbian Counseling

Program (non-profit) 744-5322

Tapestry Inc. 20 Sacramento St.,

Cambridge 02138 661-0248

Tufts Skin Care Clinic (VD treatment)

956-5293

Eastern Mass. (617)

INFORMATION/SERVICE/SOCIAL

Central Middlesex Social Club,

Box 470, Maynard 01754 236-4882

Frenz & Luvvers, Box 623,

Worcester 01601

Gay Hotline 756-0730

Mass. Teachers Assoc./Gay Rights Caucus

P.O. Box 75, New Salem 01355

North Shore Gay and Lesbian Alliance

Box 806, Marblehead, 01945 745-3848

Survival Crisis Line 471-7100

So. Shore Gay & Lesbian Alliance

Box 712, Bridgewater 02324 584-4997

Tri-County Assoc., c/o 219 East Main St,

Milford 01757 473-3529

RELIGIOUS

Dignity Merrimack Valley, P.O. Box 321, Methuen 01844

MCC Worcester, 2 Wellington St., 753-8360

WOMEN

New Bedford Women's Clinic 996-3341

Origins, Inc., A Women's Center

169 Boston St., Salem 01970 745-5873

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STUDENT

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Gay Outreach Assoc. for Lowell (Univ.) Students

South Campus, Student Union Rm 348 453-3804

Salem State Gay Task Force

Salem St. College, Salem 01970 745-0556 (ext. 209)

Western Mass. (413)

INFORMATION/SERVICE/SOCIAL

Berkshire County Gay Coalition, P.O. Box 1562,

Pittsfield 01201, 442-1819

Lesbian and Gay Men's Counseling Collective

406F Student Union, UMass, Amherst 545-2645

GALA (Gay And Lesbian Activists)

Box 1084, Northampton 01061

Help Line 664-6391, 664-6392

Pioneer Valley People's Gay Alliance

Box 181, Northampton, 01061 584-7903

Dignity/Springfield, P.O. Box 1604 Springfield 01101

WOMEN

Valley Wilmings Connection 586-6445

Common Woman Club, 78 Masonic St.,

Northampton 01060 584-4580

Everywomen's Center, Amherst 545-0883

Franklin Cty. Lesbian Alliance

P.O. Box 235, Deerfield 01342

Gay Women's Caucus, Amherst 545-3438

Lesbians United 33 Pearl St, Pittsfield, 01201 499-2425

New Alexandria Lesbian Library

Box 402, Florence, MA 01060 584-7616

Southwest Women's Center 545-0626

Valley Lesbian Alliance 665-4705; 253-3082, 774-5464

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Hampshire College Gay Men's Alliance

Box 89, Amherst 01002

Lesbian & Gay Men's Counseling Collective

406F UMass Student Union, Amherst 545-2645

Lesbian Union, 920 Campus Center,

UMass, Amherst 01003 545-3438

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Williams Gay Peoples Union

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“Rehabilitation”: By Isolation?

Here are some thoughts of a few gay prisoners about how the need for contact (touch, correspondence, etc.) gets used to manipulate them (and us) into “behaving”; if not, threats of isolation (“protective” custody) from friends, inside and out, are common. This is called “rehabilitation” or “correction”.

The prison/justice system understands that resistance to their control depends heavily on a sense of solidarity and community among the prisoners, a sense that fades fast when you're isolated (physically or socially): think of small towns, compulsively strait work situations or families; not so easy to be “strong” there.

One of the kinds of contact that is most surrounded with (largely unspoken) “rules” for when to and when not to and who and who not etc. is physical touch (to express attraction and affection; not the closeby, “accidental” touching or fake aggressiveness that are so common among frustrated young men, for example.) Our habits reveal a deep fear of such real contact. We pretend that it's out of respect for a “dangerous” situation (sexual anarchy!), but it is out of a fear of rejection and bad feelings about our bodies (sinful, dirty, and unattractive) and our “selves”.

Prison authorities, bigoted medical and psychiatric “experts” and desperately respectable gay citizens often put down all forms of touch and sex that they don't feel are “appropriate” (“meaningful”, “serious”, etc.) as “compulsive”, but this is just new-fangled jargon for what these experts fear will take control of behavior (including their own) out of their hands and put it somewhere else.



A Need for Contact

Have you ever put your arms around someone that you cared for in public and had other people stare or cast glances at you? More than casual touching or body contact is discouraged in our country.

It's almost as if it is shameful to care about another person and

show it by touching that other person. People seem much less shocked by someone pushing or treating another person badly than they are by shows of affection. Many people seem to be afraid of touching one another in any but the most impersonal way. It seems to have something to do with bad feelings about bodies (and relationships).

The prison/justice system understands that resistance to their control depends heavily on a sense of solidarity and community among the prisoners, a sense that fades fast when you're isolated (physically or socially).

When I was growing up my parents seldom showed each other any affection (in “public”). They seemed afraid we might know that their love had a physical part. After I reached 7 or 8 years of age, my parents very rarely touched me too. The only time we hugged was when I went up to hug them, and then their responses were hollow, as if it was a duty they had to perform. It wasn't a part of their lives to show affection. This world would be much better off if the opposite were true, and we all know it deep down.

Touching helps break down barriers, improves our sense of being a part of each other. In many situations simple body contact brings relief and generally sends a message of support and caring. It can help someone feel that they are worth something as a person.

People in our culture, I feel, tend to think touching is only for courting and “sexual” relationships. Yet, touch is much more than that. It meets the body's need for contact which is present from birth on.

Those whose need is not fulfilled may turn to substitutes such as working, smoking, eating, etc. when this need isn't met, it can cause tension, resentment, low feelings of self-worth, and destructive actions. For example, one guy I knew, while growing up, had a mother who hardly ever touched him except to punish him when he was in trouble. (It makes you wonder how many children's parents really didn't want them and wouldn't have had them if they'd had a choice.) So this guy would steal (intending to get caught) or get into other trouble in order to get the negative attention

from his mother. At times, crying, becoming quiet, pouting, picking a fight or causing a disagreement can be indirect ways of requesting body contact or attention. But a person has to feel at least a little good about their body (and bodies generally) and their life before feeling worthy of (interested in) touching.

It would be a much better world

than we live in if expressions of affection, whenever they are felt, were as socially acceptable as are expressions of superiority, self-righteousness and violence.

David M. Carr

Power and Spirit

I would like to compliment Gary Garzee [Idaho prisoner who is suing the prison for using physical brutality on him and a man he was having sex with] for the method he used to gain self-respect.

Finally they actually separated us (physically), but we must all realize that in gaining self-respect we are going to suffer pain, stress and physical abuse, but the reward we will obtain is what we want as a family.

Being in prison for almost 5 years I recently experienced a similar situation. Being well-known as “Candi” here, I felt madly in love with my lover. Well, the prison authorities used our relationship to retaliate against me for litigating against them and for taking a proud political stand. They tried a lot of things to separate us (our relationship). But we stuck together and didn't fall for any of their tricks.

Finally they actually separated us (physically), but we must all realize that in gaining self-respect we are going to suffer pain, stress

and physical abuse, but the reward we will obtain is what we want as a family.

And I would encourage all the brothers/sisters in prison to take the same stand to protect and be proud of those who are apart of us and when the storm of oppression comes, stand firm. If we want sexual harassment to cease, then we must show ourselves respect and demand the same from others. Gary Garzee might be a victim of abuse now, but he has shown those pigs what being gay is all about with power and spirit!

Let's fight back more often!

Sincerely,
Candi Renee
[Ronald Fridge, Box 825,
Smyrna, Delaware 19977]



254356

The first day I walked into the prison system, I was told, “don't

one until they discovered I was gay. They smirked at first, then frowned, and then said they had nothing available. (Funny, the guy behind me got a job. Maybe I misunderstood.) Anyway this went on for several years until I finally got a job in the shoe factory where everyone was super nice to me until they made offers/demands on me that I said ‘no’ to. Then I became an outcast.

After some time at this I decided I would fight back and get an education. So I worked hard each day, but studied even harder each night, and finally got a job in the education department.

The first thing I did was try to get with those persons on my wing (‘protection’) who needed some educational work. (Most of the time they were not considered because of their ‘protection’ status). After working there for a while as an efficient ‘doer’, the bosses learned that all the bad things they thought about gays were not well-founded. After working with him for six months I was able to help my fellow gays get into college classes and to implement newer suggestions of how to select people without looking at their sexual preference, race, creed, etc. I really love my work and am always trying to reach out to those gays who don't ordinarily get a chance to speak out.

I don't deserve credit for my achievements because I felt they were in order. If every gay person helps the others out in this way, then being gay will be appreciated and respected.

David E. Wilkins,
Huntsville, Texas

Isolate and Conquer

Thanks for responding to my letter in request for legal aid. They still have my friend and I separated. The Superintendent of the facility tried to proposition with me that, if I snitched to the guards and would work with him, then he would put my friend and me back together again. But of course I refused because then I would only be defeating my purpose which is to oppose the administration and not to aid and assist them. I have faith that when it's over with we'll be back together again.

We the people!

A prisoner

[Name withheld by request]



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We are seeking information on Scollay Square and its immediate surroundings during and before World War II, especially on the Imperial Cafe and Hotel as a cruising and drinking spot for seamen, as well as the Old Howard Burlesque on Howard St. and the Casino Burlesque on Hanover St., the 5¢ all-night movie theaters. Any contributions will be greatly appreciated. Please write Freddie Greenfield, c/o GCN, 167 Tremont St., 5th Fl., Boston, MA 02111 or call (617) 426-4469 and leave a message so we can set up an interview.

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GCN GAY AND LESBIAN PRISONER PROJECT

We send free papers, books (when they are donated) and when money for postage is donated) and run free penpal ads. (There's sometimes a long waiting list because of limited space.) Little by little as we get more volunteer labor power we'll be looking for other ways to support lesbians and gay men behind bars. If you can help with your time or a contribution (of money or paperbacks), please send to Gay and Lesbian Prisoner Project, c/o GCN, 167 Tremont St., 5th Fl., Boston, MA 02111. Thanks!

I'm half Indian and half white, single, like sports, male and female. I can't write to another prison because that is one of the rules. Myrna BRAFFORD, 791-500, Box A, Oakdale IA 52319.

I especially liked the poems in the last issue. I love reading about people who have my interests and their relationships and feelings. I'm a newcomer to the gay society (19 yrs old, one of the youngest here) and my very first relationship ended with my loved one taking up with another lady, but I'm still not giving up. I'm a Mexican, Indian and white 'halfbreed' and I get very dark in the summer if I get enough sun. Thanks again for sending the paper! Elaine McNEVIN, 19175, Box 147, Star Rt 3, Cottonwood ID 83522.

Would like to correspond and exchange photos. Enjoy a wide range of interests, from tennis to racquetball to reading and listening to music. Michael HARRINGTON, 333418, Box 316, Ft. Madison IA 52627.

Intelligent people wanted to exchange letters with prisoner. I have blond hair and blue eyes. Interests include the cinema, reading, and political issues about sexual rights and freedoms. Accepting letters in both Tagalog and English. All letters accepted. SASE requested but not necessary. Edward G. EVANS, C-41476, PO Box 2000, Vacaville CA 95696.

Penitentiary Queen needs loving individual or group to help me through these hard times. Will be free soon and need to get in touch with the gay world outside. Blonde/brown hair, Green/brown eyes, pretty and petit when I want to be. Picture accompanied with a stamped self-addressed envelope gets fast reply. Nick 'Dusty' Rettinger, 287570, PO box 777, Monroe WA 98272.

Prisoners Seeking Friends

GayCommunity News



POETS!

A new, anti-authoritarian poetry mag called "Seditious Delicious" wants poetry in any style, traditional to punk. We will print those that we feel most poetically and scumpiously subvert the system of statism, militarism, racism, sexism, classism, gay and lesbian oppression, ageism, or any of the other nasty power trips we have to deal with. "Seditious Delicious will be free, and a special effort will be made to distribute it to prisoners. All those who send material will get a copy whether their stuff appears or not. If you want your material returned to you, include a stamped, self-addressed envelope. Seditious Delicious, PO Box 6981, NYC 10150.

Just for our info here at the Prisoner Project, people inside or out, who feel they've been treated badly should send their lamentations, complaints and other stories to GCN Prisoner Project, 167 Tremont St., Boston MA 02111. Don't expect replies or solutions. We're just looking for patterns that will help keep the penpal space active and a good place to meet some amazing people (people with convictions!!). Thanks.

I'm a gay prisoner and known here in the state as a good jailhouse lawyer. I also have a civil suit in Fed. Court on discrimination against gays in visitation rules. I would like some information on this if you have any and on any kind of support there is for us here in North Carolina. Also I'd like to have a penpal, if possible. Thanks. Charles I. BURKE, PO Box 746, Troy NC 27371.

Am without friends or family on the outside and it gets pretty lonely in here. I'm well-educated and looking for an intelligent (not intellectual) relationship. Sheldon LEVICK, C-44583, Box 686 - A305, Soledad CA 93960.

Lonely male seeking correspondence and friendship to brighten his dark days in prison. Also to be able to brighten other's days with his (my) letters, drawings and poetry. David Lee GRIMES, Box 4571, 167-571, Lima OH 45802.

I am a bisexual male looking for no more than friendship from gay men and/or women. I have been in prison for 6 years and have 28 more to go. I am looking for quality friendships. Lloyd HARRY, 87142, Camp C/T-3-L-14, Angola LA 70712.

Handsome and creative and lonely man looking for a friend. Would like to hear from guys from Washington, Maryland and New York area, but will welcome others from all over. Am warm and sensitive Scorpio. Mark PARKER, 176-585, Box 57 Marion OH 43302.



GM, VGL, svelte, glib & witty, romantic & quixotic, a satirical satyr, into opera, history, coziness & running. In for Darwinian accounting. A unique me seeking friendship/love from erudite, sensual same. Recidivistic re passion. No saints or hypocrites, please. Nicolas FREDICH, M8639, Box A, Bellefonte PA 16823.

I'm black, shut-in seeking relationship with an homosexual, TV, gay person that will accept me in a down to earth relationship race is no hangup because I respect all. I'm looking to be getting out soon, so I pray and hope that this ad is acknowledged by someone who has concern worded one as myself. Ernest SYKES, 101367, PO Box 500, Boydton VA 23917.



I'd like to correspond with someone (from anywhere would be fine) with some interest in art, music, martial arts, and current events. Would love to hear from someone in Indiana! Amos BLAND, 076644, PO Box 1100-1570, Avon Park FL 33825.

We are 2 lonely drag queens looking for friendship with other drag queens in the free world. We are incarcerated at this time and deeply regret having nothing to offer in return but friendship. Our names are: David Lee JEFFCOAT, 50999, Parchman MS 38738 [interests: fucking, dressing up, looking, sewing and drawing]; and Richard SMOTHERMAN, 48041 29-A, Parchman MS 38738.

I'm a masculine GM, black hair, green eyes, looking to correspond with transsex or very feminine GMs any age. John Gay Van Fossen, C-B-4-50, PO Box 1059, Santa Fe NM 87501.

Attractive male, intelligent, well hung, honest, straight appearing, lonely. No games, no requests, except friendship and stamps. Please write. Jimmy CRANFILL, PO Box 746, Troy NC 27371.

I'm doing time in New Mexico. But am from the West Coast, L.A. area. Don't care who writes, man woman or child. Do enjoy writing to others and will write. No hustlers or pros. Just want to get to know other gays as myself who are into growing. And are as lonely as myself. Can receive mail from other joints. Thank you, Orlando GABALDON, 27183, PO Box 1059, Santa Fe, NM 87504.

Very handsome man, into weightlifting will be getting out soon and willing to be slave or master. Well trained in martial arts held. Serious people only need to inquire. Ron Lee MAY, 1604, PO Box 41, Michigan City, IN 46360.



Gay Community News is now in its eleventh year of publication. Have you subscribed yet? You save \$21.00 off the newsstand price when you purchase a one-year subscription. (So do it today and don't miss another issue!)

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Gay Community News

THE WEEKLY FOR LESBIANS AND GAY MALES

BIPAD: 65498



Prison Health and AIDS

Vice Squad Raids the Fens

By Caspar Hauser

BOSTON — The Boston Vice Squad on March 30 staged a surprise sweep of the Fens, a popular gay cruising area. The assault, which took place at approximately 2:45 a.m., coincided with the closing time of the local bars. It followed last month's bombing raid on the Cambridge Bird Sanctuary which netted 27 fags, 17 herons and five osprey. The Fens sweep was the largest such operation to date. Sergeant O'Malley of the Boston Vice Squad was asked to comment.

"It's not the gays we're after," he said. "It's the fags." When asked if he could clarify his statement, O'Malley answered, "Affirmative! The gays are OK. They

don't flaunt themselves. They're usually home in bed by 10 o'clock. It's the fags that give the gays a bad name. By the time the bars close, the fags are crazed with lust, and they break and run to the reeds. There they pull their pants down and spread disease among our wives and children."

When asked if the Fens raid had been a success, O'Malley answered, "Affirmative! This is part of an ongoing pacification program. We're going to make this neighborhood a fit place in which to live and bring up our wives and children if we have to burn it all down."

The sergeant went on to describe the sweep and commented on the controversial use of gay "beaters"

in these dragnet operations. "A lot of right-thinking gays volunteer for this assignment," O'Malley explained. "We give them sticks to beat and whistles to blow. They line up shoulder to shoulder and march right in, making a lot of noise. At first, the fags don't know what to make of it, because the gay beaters look just like fags. They're confused, see? But then the gays start setting fires, and the fags panic and run. Meanwhile, the Vice Squad has been using flame throwers to torch the area. It's all over in about twenty minutes."

While Sergeant O'Malley continued his briefing of the press, seven more bodies were dredged from the Muddy River, bringing the total body count to 137. In-

cluded in the count were the bodies of 16 gay beaters caught in the blaze when the wind shifted.

Assisting the Vice Squad in its sweep was Toadie (The Man Who Bulldozed The Reeds) Sneiper "Toadie's a big help," O'Malley conceded. "He's no fag." Sneiper is founder, president, and spokesperson for Image Inc., a Boston-based firm in charge of

designing, packaging, and marketing an acceptable gay image.

Dawn was breaking as Sgt. O'Malley led reporters through the blackened reeds and the still smouldering gardens. He grew thoughtful for a moment, then summed up the situation. "The Fens was saved," he said. "The fags all died."

Humans

Continued from page 1

But spokeshumans for Lesbians Against Pajamas (LAP) pointed out that the caned-chair issue had a false bottom. "You'd think those people had never heard of a buttock facial. How do you think anyone could sit on a face?" exclaimed LAP activist Anita Dendrite. "Remember, the faces

change, but never the institutions."

Yet despite the infighting, there may still be prospects for a human influence on national politics. Human rights strategists are reportedly tattooing the names of pro-human candidates on call-boy buns, assuring the candidates of maximum exposure.

Queer Kvetching

By Warren Fieldinbloom a.k.a. Estelle

Mark Salott is a twenty-seven year old gay man who can lipsync every Judy Garland and Barbara Streisand torch song ever recorded, but his friends aren't impressed. His lover left him a week ago when he burned the quiche for the second time this month. He can never decide if an occasion calls for bomber jackets or slacks and sensible heels. He doesn't like the size of his penis and to top things off, he broke a nail while pumping iron at the gym.

As a thirty-eight year old lesbian, Doris Daughterchild finds that she can't plan a pot-luck dinner worth shit. She has a rough time fixing the simplest thing on her 1972 Plymouth Fury. She likes to sing but after her performances the critics trash her for being "boring" and sounding too much like Gail Storm. There is even a rumor circulating around the community that she engages in "vanilla sex."

At one time there was no place for people like Mark and Doris to go when disasters like these entered their lives, but now there is an organization specially designed for them to get things off their chests. Boston Assemblage of

Gays and Lesbians Into Kvetching (BAGLIK) offers a safe and sometimes supportive environment for members to complain, sulk, whine, cry, whimper and scream about the ways in which the heavy hand of fate victimizes them at every turn.

Founded almost three weeks ago, BAGLIK sponsors weekly meetings at one of its six members' homes (except when it is snowing, raining or when it is too dark to go

Local Bitching

out). At a typical meeting, members pair off into twos — one does the complaining while the other offers some words of consolation like "Uh huh," "I understand," "How horrible," "Oh no," "You're kidding," and "That's too bad." Then the partners switch roles.

According to BAGLIK member Bruce Wallflower, III, the group gives him something that he never had before. "Mummy and Dad

never let me complain about anything, and heaven knows my lover no longer listens to me," he lamented, "but when the world dumps on me, I need a place to dump back. BAGLIK gives me such a place."

Connie Schnoz agrees. "After my dog was impregnated, when the toilet tissue print that I bought clashed with the bathroom wallpaper, and when Santa didn't bring me the video cassette recorder that I requested this year, I came to BAGLIK for support."

Future BAGLIK activities include a letter-writing campaign directed against the champagne and sparkling wine industry for not providing bottles which protect the consumer from getting sprayed in the face each time the product is opened; a mass Complain-In during Gay and Lesbian Pride Week; and the production of a short pamphlet giving the true derivation of the word "kvetch."

Assemblage members encourage people to come and join in on the self-pity. Only with the help from the community can they truly live up to their motto: "Why me?"

Chastifieds

PERSONALS

NO-NAMES DYKE SEX
Hot lesbians wanted for anonymous, vertical clothes-on sex. Must not be active or know anyone active in lesbian or feminist political groups. Out-of-towners very welcome. Meet in the 3rd floor bathroom of the Boston Public Library, 11pm any Saturday night.

LUSTY LESBIAN JOCK
with advertising experience in promotional affairs seeks continuous account. Off the books and under the table only. Very hot commission. Send phone and photo to Box 4-69.

DISCREET KEPT RELATIONSHIP OFFERED:
Up and coming older older dyke pol seeks mature young butch with experience in planned non-monogamy. Willing to learn new trix. Occasional attendance at fundraising soirees required. Send resume and photo in tux to: Capital Hill Bound, Box 696969, NYC, 10162.

GERIATRIC HRCN DOG
needs stroller and queer companion to take me for walks in the Fens. S/M, vanilla, leather, OK. No bikers please. Call Buffy soon, my back paws are aching.

STATE HOUSE C.D. SIT IN to demand amnesty for queer bureaucrats, het-free bathrooms, liberation from shaved legs, pumps and nylons, allowances for back-room bar politicking. Submit to confidential affinity group task force: Executive Office of Queers of the Commonwealth, rm. xxoo, State House, Beacon Hill.

SISSIES SOUGHT
for anti-penetration, communal, vegetarian, smoke-free, pet-free, clean and correct household. Only pro-lesbian, womyn-identified faggots need apply. Send horoscope, numerology chart and incense preference to: Brothers for Sisters, 111 Perfect Rd., Cambridgeport, 02139.

SANDINISTA CAMPFOLLOWERS!!
We are forming a gay/lesbian brigade to go to Nicaragua to service the Sandinista troops. Now you can indulge in your uniform fantasies in a way that is both socially meaningful and politically correct! Imagine yourself dating a lesbian general, or a handsome militiaman. Remember, an army of lovers cannot lose! For more information, write Box HRCN, Managua.

J. — Is Tuesday okay? — S.

L. — I can't make it on Friday, What's wrong with the weekend? — J.J.

S. — Have you talked to J. and L. re: Monday meeting? — J.J.

J.J. — If we do this on Friday, no one can watch B. — L.

J.J., and S. — Wroof, grrr, wroof, wroof. — B.

J. and J.J. — No! Thursdays are always bad. I have to work. — S.

V.A. — Okay, I got free on Thursday now. Meet me in St. Louis? — S.

J., J.J., S., L., and B. — Love you all. — H.

HRCN SPECIALS

BEGGINGS

Send us your old \$50 bills (in 5's and 10's only). If you're no longer using them, HRCN sure could use them. Call Mike. Thanks!

HRCN wants to expand its news coverage, but can't do it without you! To make our local reporter's job easier, we're looking for an old Boeing 747. If you happen to have one you're no longer in need of, call Mike. You know the number! Thanks.

HRCN's old wireless radio is gone for good. If you know of a symphony orchestra in the area that is free between 10am and 6pm, call Mike. Thanks!

Found the Right Man But not the Right Bush? Tired of Searching for Shrubbery and Reeds?

If you can't find those famous Fenway reeds,
bring your own!

L.LesBean's Portable Duckblind

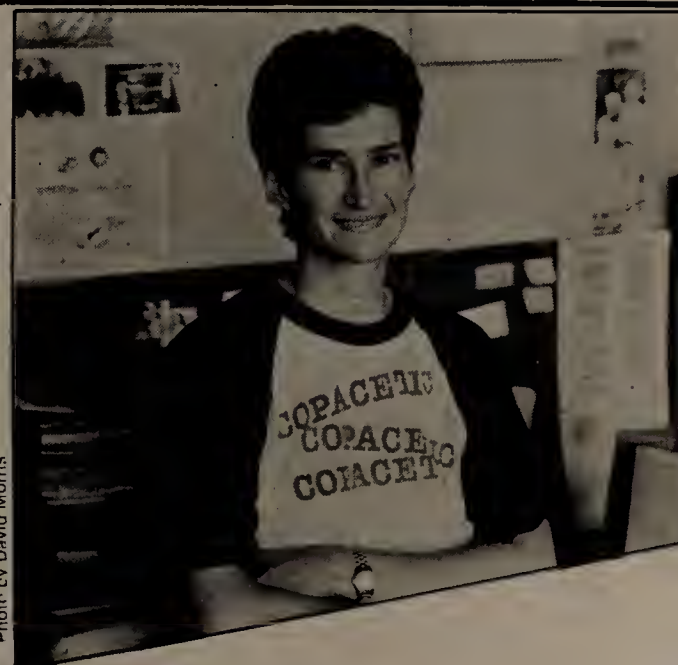


Similar in design to the famous L.LesBean's hunter's duckblind, this sturdy, portable cruiser's blind is constructed for evening portage, and quick assembly. It's light, durable, and perfect for use in The Fens. Divine for groups of 2-12 men, ideal in all kinds of weather. Outer reeds of 100% cotton twill, inner cattails of attractive tattersall pattern, reverse blend 60% cotton/40% polyester.

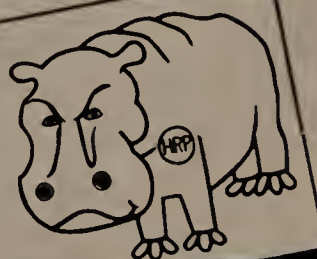
Two sizes: Small. Queensize
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9696BJ Deluxe Portable Duckblind
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L.LesBean, Inc.

WRITE-IN FOR PRESIDENT



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Endorsed by: The Boston Red Sox, Kevin White, Parade Magazine, and The Human Rights Community News
Not endorsed by: Her Tuesday night soc-fem group, and The Pope

- Star first base wombbmoon for the famous 1983 Mayor's Cup losers, The Copacetic
- Types really fast
- Good friends with Julie Andrews

- Has suffered (rides the red line)
- Granddaughter of Rosa Luxemburg
- Dresses down
- Does not think this is funny

"I'm really too busy worrying to come up with any coherent platform... but just out of curiosity — how many sick days come with this job, anyway?"

Paid for by the Stormy Weather Coalition



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